

THE HEBREW STANDARD

America's Leading Jewish Family Paper

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THE GOSPEL CART

A Story. By ELMA EHRlich LEVINGER

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"The Gospel cart," as some of us had come to call the big white wagon drawn by a lumbering, sad-eyed horse, passed down the street. The driver, smug of face and portly of body, reined in his languid steed. A young woman, strictly tailored, alert, smiling, magnetic, leaped from the seat beside him and spoke to some of the youngsters playing in the gutter. Most of them were of what the careless novelist loves to designate as the pure ghetto type—whatever that means. While there were a few Italian children scattered among the little sons and daughters of Israel just as bored by the sultry monotony of an East Side summer.

Gazing from the window of our struggling little Hebrew Settlement building, I thought of Rudolph Hirsch. Like so many New Yorkers, he belonged to no synagogue. A retired business man, he was able to escape almost entirely the importunities of collectors for war drives or home charities. Yet, because his pretty daughter and I had been schoolmates, he had once written himself down, at my pleading, as an annual contributor to our United Hebrew Charities for—please don't laugh—twenty-five dollars. I was satisfied to let it go at that, for in the year 1910 twenty-five dollars wasn't to be sneezed at. In that year, I remember, Miss Beatrice Hirsch thought she was rather extravagant when she paid fifty dollars for her best broadcloth tailored suit. The last time I saw her she was wearing a very simple afternoon affair that sold for one hundred and twenty-five.

This spring when I was lunching with the Hirsch family in their very luxurious family apartment hotel, I reminded my host that we hadn't seen his annual check. And he told me he hadn't sent it—and didn't intend to. Expenses were terrific and there were always little demands here and there, and funds and private charity collections which he just couldn't refuse. A man had to have his hand in his pocket all the time. He hoped I would drop the matter.

I did, although I longed to throw my coffee cup at him and leave his table. But I knew, as he knew, too, of the heavy demands on our charities this year. Imagine—to take just one example—feeding the youngsters in an orphan asylum or the helpless

inmates of an old people's home for less than double what their food cost several years ago. Imagine keeping up our religious and cultural classes

my praline parfait. "The children haven't a place to play but the streets. And now, since the Hebrew mission has started in our neighborhood,

take in a show tonight?" interrupted my host, bored into rudeness. "The fellow down at the desk thinks he can get us good seats at 'Naughty!

jokes. After the show my host picked up several friends and we had a little supper at one of the more exclusive places. Not a heavy meal, you understand—just sweet trifles and a salad and a rarebit and some very mild but expensive beverages. It was rude of me, but, still smarting at my host's refusal earlier in the evening, I glanced at the change the waiter brought back from the two tens Hirsch had thrown upon his silver plate. There wasn't much—just enough for the size tip a self-respecting soul likes to give after demanding excellent service. Our seats had been at least three dollars apiece without war tax. On one evening's doubtful pleasure (Hirsch was yawning most of the time) my host had spent more than he refused to give as his donation to organized charity for a whole year. And we did need better summer work at the settlement. If we had had it, perhaps, there would have been no tragedy of Mollie and the gospel cart.

The workers of the Hebrew Mission sent out their cart every day. The magnetic young woman who had conceived the idea, beautiful in its simplicity, took charge of the interesting experiment. The empty cart would drive up to a group of children, listless from the heat and bored from the unsupervised play in the gutters; Miss Florence, the mission worker, would gather the circle around her, favor the unregenerate little Jews and Italian Catholics with her most friendly smile, and suggest: "Wouldn't it be pleasant to have a little singing, children?"

Some would eye her with the precocious self-assurance of the slum child, but others would pipe a cheery response: "Yes, lady." Singing may sometimes be a bore during school hours, but in the long, creeping days of the empty vacation any diversion is welcome.

All of the songs were what the mission workers undoubtedly called strictly non-sectarian. That is, they might have been sung with impunity by communicants of any of the Protestant churches. To be sure, there were frequent allusions to a certain mild young Jew of long ago who distinctly declared that he came to save the lost of his own people and did not go abroad seeking converts. But frequent Christmas celebrations in our non-sectarian public schools

when our teachers demand—and rightly—higher wages. And the cost of building.

"We need a swimming tank in the settlement so badly," I ventured over

we're afraid their summer activities will get a lot of our children. You see, we're the only Jewish institution in the section—

"Shall we go out for a spin or

Naughty!" The papers say it's a scream."

I went with them to see "Naughty! Naughty!" which consisted mostly of legs and shoulders and very stupid



HAROLD MORRIS.

Harold Morris, American pianist-composer, one of the foremost of New York's young musicians, will make his formal debut as a pianist in this city next week, although he has played his own and standard works before private and public musical, social and philanthropic organizations in this and other cities for several years. Morris is the composer of the "Poem for Orchestra," which has been successfully played by Eugene Ysaie and the Cincinnati Orchestra, Josef Stransky, and the New York Philharmonic, Walter Henry Rothwell's Los Angeles Philharmonic Orchestra, as well as author of numerous other musical works, a piano sonata of his having run into three editions in as many months.

Morris is an American born and educated in Texas and a graduate of the Texas University, and was graduated with highest honors from the Cincinnati Conservatory of Music, of which institution he was for some time a member of its faculty.

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made it possible for the children from orthodox Jewish homes to mention his name without shuddering. And they all like the lady of the gospel cart so much that they knew she wouldn't teach them anything wrong.

After three or four songs Miss Florence would pass out little red tickets among the children. She told them that the bits of pasteboard would admit them to her summer school, "Where you'll have more beautiful songs and bead work and picnics. Be here tomorrow at nine, all cleaned up, and you'll get a ride there in my nice wagon. And there'll be picnics and everything for you if you're good." After which invitation she would give them one of her dazzling smiles and climb back into the gospel cart.

The next morning at least half the children were able to produce their cards, and climbed blithely after Miss Florence as she mounted her chariot. They were starved for excitement, and she promised them a good time. Incidentally she kept her word. The Hebrew Mission had a fine playground and roof garden, a well-equipped gymnasium for wet days, and—it's hard to write this calmly—an immense swimming pool. Picture a draggled East Side youngster in July, who longs for a dip and can't afford a ride to Coney. Would you blame him for accepting everything including baptism, if his conversion meant admission to such a paradise?

Mollie was one of the little girls who joined the sewing class. She had enjoyed her needle work lessons so much during the public school year that in the spring she had applied for admission to her little sister's class at our Jewish settlement. But we didn't have room for her—or teachers. We could afford only one paid teacher last summer, and our two volunteer teachers were spending the summer in the mountains. And every one knows you can't allow a sewing class to get too large. If we could have afforded several other helpers—

Mollie's brother Jake also went regularly to the mission, but just for the swimming. The things he heard in the story hour every morning

didn't hurt Jake a bit. He merely shook the Christian doctrines out of his ears as he did water after a dive, and went home grinning. But Mollie was a sensitive little soul and she brooded long and deeply over the stories Miss Florence told of the Jewish teacher who was really the world's Saviour and wanted little Jewish children to love him. Mollie didn't understand the religion of her foreign father and mother; in her neighborhood there were no religious schools to give her the faith of her fathers in a more intelligible form. But she learned to look forward to the tales in the story hour, to treasure up the teachings the sewing instructor sandwiched in between directions for hems and tuckings. She eagerly read the little New Testament Miss Florence gave her, with the suggestion that she shouldn't show it to any one at home. "They might not understand, dear." Mollie promised. She wanted to please Miss Florence, whom she had grown to love almost as much as the gentle Saviour who loved little Jewish children.

There were picnics and boat trips, too, for the Hebrew Mission spent money lavishly and wanted the children to have a good time. While the workers were untiring. I have heard that their salaries are small, but they love their work, and when a field is at all fertile, never expect vacations in the mountains. Their zeal to convert these Jewish youngsters may have been absurd, but it is always refreshing to find workers thoroughly in earnest.

In the fall Mollie's little sister told our sewing teacher that Mollie was "carrying on awful at home. My pa licked her for going to them goyim over at the mission, but she goes on the sly. And she reads all the books they gave her. She says that when she grows up she's going to be a teacher to Jewish kids just like her Miss Florence."

That evening I was again dining with Rudolph Hirsch and his family. My mind was so full of Mollie's conversion that I bored all of them by talking about it all through the salad course. "And if

we had only had enough money to take care of girls like Mollie those Hebrew mission devils wouldn't have caught her," I mourned.

"They ought to be stopped by law," stormed my host. "Yes, sir. Trying to convert innocent young children like that. It's a shame!"

"I don't know," I argued maliciously. "We couldn't do it with our funds. At least those devils kept the poor young ones off the streets. Wasn't it worth the loss of a fine sensitive soul like Mollie to Judaism, when you consider that about a hundred other Jewish children had swimming and sewing classes and excursions all summer?"

My host looked irritated—he always does when I try to be sarcastic. Then, "Where'll we go this evening?" he asked, turning to his wife. I went on eating my salad.

Jewish Chautauqua Meets.

Speakers Unfold Program to Spread Judaism.

By BENJAMIN KASNER.
(Special Correspondent.)

Cleveland, O., Dec. 27, 1920.

"People of Jewish faith need not assume an apologetic expression. They need not have their children assume they are unfortunate because they were born Jews. Education and the spreading of Jewish culture and ideals will do away with this tendency. The Jewish people of this nation are starving and hungering for knowledge of Judaism."

This was the statement of Miss Jeannette Goldberg, secretary of the Jewish Chautauqua Society, which opened its twenty-ninth annual convention last night at the Euclid Avenue Temple.

In outlining the activities of the Jewish Chautauqua, Miss Goldberg said the society had placed nineteen professors in various colleges and that it intended placing a professor of Judaism in every large university and college of the nation.

Dr. William Rosenau of Baltimore, vice-chancellor of the society, speaking for Rabbi Berkowitz, founder of the organization, who was unable to attend on account of sickness, told of the need of increasing Jewish education among Jews and non-Jews. He said the Jewish race was understood less than any other. He urged co-operation and extension of the work of the Chautauqua, the aim of which was to spread Judaism to every part of the United States.

More than 200 delegates, consisting of rabbis, teachers, educators and other prominent men and women from all parts of the United States, are attending the convention.

Cleveland Jewish schools were visited Sunday morning. A reception and tea were tendered the delegates in the afternoon by women's organizations in Cleveland at the Hotel Statler, where the convention has its headquarters.

At the formal opening in the evening Rabbi Solomon Goldman of Cleveland offered the opening prayer. An address of welcome was given by Benjamin Lowenstein of Cleveland. Mr. Arthur K. Stern of Philadelphia, president of the society, responded. The closing prayer was given by Rabbi Fram of Chicago.

An illustrated lecture on kindergarten work at 9.30 opened the program Monday. Addresses on this subject were given by Miss Mabel Altman of Buffalo and Mrs. Harry Rosewater of Cleveland. Discussion followed.

Dr. David Philipson of Cincinnati presided at the afternoon session, when "Child Nature With Special Reference to Religion" was discussed. Discussion followed.

At 7 o'clock in the evening a dinner was tendered to visitors and delegates at the Hotel Winton.

The Tuesday session opened with illustrated lectures of "Biblical History and Religion," in which Rabbi Max Currick of Erie, Pa., Miss Martha Cohen of Baltimore, Miss Sarah Jacobson of Syracuse, N. Y., Rabbi Joseph Rauch of Louisville and Miss Rachel Muscat of Rochester took part. Discussion followed.

The afternoon session was conducted by Rabbi Louis Mann of New Haven, Conn., on "Normal Class Work." Discussion followed by Miss Hattie Goldstein of Louisville, Ky.

The evening program, which consisted of educational talks, was held at Central and East Fifty-fifth street Temple. Dr. Daniel Huebsch presided. The opening prayer was offered by Rabbi Rudolph Coffee of Toledo, O. The main speaker of the evening was Dr. George A. Coe of New York city, who spoke on "Education and Democracy," in which he emphasized the need of education in democratic societies. All race hatred is due to lack of education on the part of the people, and to remedy this, we must first of all educate humanity. The program closed with a benediction offered by Rabbi Israel of Evansville, Ind.

The opening of the Wednesday session consisted of illustrated talks on the Prophets, at which Rabbi Louis J. Koppald of Buffalo and Mrs. Herman Hollender of Washington took part.

An illustrated lesson in post-Biblical history then took place, in which Rabbi Nathan Stern of New York, Mrs. Will-

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Sir Herbert Samuel's Son Married in Jerusalem—Jewish Boys' Brigade and Their Cenotaph Tribute—House of Lords Discusses Hebrew as a Spoken Language—More Horrors From the Ukraine—Keren Hayesod Convention in Manchester Inaugurates \$10,000,000 Campaign.

Exclusive Correspondence of Hebrew Standard
London, Dec. 10, 1920.

I am informed that in Jerusalem on December 6 the marriage was celebrated of Edwin Samuel, eldest son of Sir Herbert Samuel, High Commissioner of Palestine, with Miss Hadassa Grasowsky at Government House. All Palestine notables of all creeds were present. The Chief Rabbi of Salonika performed the ceremony, assisted by the Chief Rabbis of Jerusalem and Jaffa. An interesting ceremony followed, when the bridegroom was invested as Sheikh of Beersheba.

In the middle of Whitehall, our thoroughfare practically filled with Government offices, stands the Cenotaph erected to the memory of the glorious dead in the Great War. Since its unveiling on Armistice Day last this monument has been the scene of ceaseless pilgrimages of people and parties. Last week a body of 250 boys belonging to the Jewish Lads' Brigade marched to it to deposit a wreath in memory of the 530 officers and men of the Brigade who lost their lives in the war. The party was headed by the battalion band and presented a smart appearance.

Ronald Storrs, C. M. G., who has been Governor of Jerusalem since December, 1917, is to be the guest of honor at the monthly luncheon of the Central Council of the Overseas Club and Patriotic League on December 21 at the Connaught Rooms, London. Lord Northcliffe, the newspaper super-magnate, will preside.

The question of Hebrew as the language for Palestine was raised in the British House of Lords last week when Lord Treowen asked the Secretary of Foreign Affairs a question in the three following clauses: (1)—Whether Hebrew, which is the language of less than 2 per cent. of the small Jewish population in Palestine, has been made an official language; (2)—Whether this measure has been adopted at the instance of the Zionist Commission, and in the interest of recent immigration from Central Europe; (3)—Whether he can say what dialect of Hebrew has been adopted for official purposes; and whether, having regard to the fact that English has taken the place of Turkish as an official language equally with Arabic, there are any special reasons which justify the expense and inconvenience of a third official language.

The Chancellor of the Duchy of Lancaster (the Earl of Crawford), replying for the Government, said: My noble friend asks me to inform my noble and gallant friend that the Hebrew language equally with Arabic and English has been recognized as an official language by all Central Government Departments, and used as such in all towns and districts in Palestine containing a considerable Jewish population. This measure was adopted by the administration as

one of the first steps towards carrying out the Declaration of his Majesty's Government of November 2, 1917, in support of the establishment of a National Home for Jews in Palestine. As is well known, the Declaration of November 2 was framed to meet, to the extent considered by His Majesty's Government to be desirable and practicable, the aspirations of Zionists throughout the world, and in the application of this Declaration the revival of Hebrew is legitimately considered to play an important part. I am advised that the Hebrew language recognized officially is classical Hebrew, with such modifications as modern conditions require, and that the percentage of the Jewish population in Palestine speaking this particular style of Hebrew is probably between 60 and 70.

The organized Ukrainian Jews in London are receiving some more terrible stories with regard to the massacre and plunder of Jews that is being carried out by Petlura and his band whilst moving out of the Ukraine into Rumania. On the journey, it is declared, there is not a village that is not marked by pogroms. The Jews, if not killed, have been deprived of their property and their houses burnt to the ground.

A conference was held in Manchester last Sunday, December 5, attended by delegates from the surrounding counties under the auspices of the central committee of the Keren Hayesod. It is hoped to raise ten million dollars in England for the work of this committee, and this conference was to inaugurate the effort. The chair was taken on Sunday morning by Israel M. Sieff, and in the afternoon by Jerome Jacobs, president of the Zionist Central Council.

Sir Alfred Mond, his Majesty's Commissioner of Works, opened the proceedings with an appeal for unity and harmony, and was followed by Dr. Charles Weismann. Four resolutions were passed. The first placed on record the fullest confidence in the leaders of the Zionist organization and pledged the meeting to support them actively and whole-heartedly in the realization of the Jewish national ideal. The second, recognizing the vital necessity for a supreme effort on the part of Anglo-Jewry for the rebuilding of Israel, undertook to give the utmost support to the Keren Hayesod. The third pledged the meeting to establish Keren Hayesod committees in Jewish communities in Lancashire, Yorkshire and adjacent districts for the purpose of canvassing every Jewish resident in each town. Finally, it was decided that it should be a recommendation to the central committee to convene a representative Anglo-Jewish Congress as soon as possible, in order to devise effective means for raising the sum required.

Sir Alfred Mond made a striking speech. He said that certain misleading statements had been made about their movement in quarters that were none too friendly. A London morning newspaper had declared the movement to be an effort made with the political object of seizing the power of nominating the High Commissioner in Palestine. The Keren Hayesod was an appeal to Jews all over the world. It had no desire, even if it had the power, to attempt to dictate to the British Government as to

whom it should appoint as High Commissioner while it had the mandatory power. The statement was made only to prejudice the public. British Jews, in his opinion, were more bound to support the Keren Hayesod than were the Jews of almost any other nation in the world. British troops reconquered Palestine from the Turks, Britain had accepted the Mandate for Palestine, and it was the British who had given the Jews the opportunity of reconstructing the country as their national home. It would be disloyalty not to accept the opportunity that had been thus given.

Some people would say it was the worst moment in the world for launching their fund. It was true there was a crisis in trade and finance; but there was also a crisis in Palestine, in Poland and in Russia, and crisis must be balanced against crisis. They could not wait. Israel could not stand knocking at the door without anyone to hand her the golden key which would admit her to her national home. They were returning to a heritage of desolation; the council needed houses, electric power, irrigation works and factories. Some people thought the return of the Jews to Palestine, and the development of that country by the Jews, must be detrimental to other people. Nothing of the kind. There were no other people in the country prepared to undertake its reconstruction, and the burden therefore lay on Jewish shoulders. Moreover, the development of the country by the Jews would benefit the rest of the world. Central Europe was to-day a congested area, unable to feed the people in it; therefore it would be a relief to take some of the people to a land where they could make their own living. And Palestine developed would be a new market, a new consuming country for the rest of the world to supply.

Dr. Weismann said that he was afraid many suspicions would be cast upon the movement, and the only way to dispel them was to set to work in Palestine in the full blaze of daylight. Those Jews who had come from Russia, Poland and the Ukraine had no right to forget while they remained here in security that there were millions of their brothers lying in distress in Central Europe. In two years 200,000 Jews had been destroyed in the Ukraine, and there were 500,000 Jewish orphans without shelter wandering all over the globe. "You tell me that there is a crisis here, that cotton has dropped so much and you have lost money. What can I care about that when I think of those orphans? Those orphans may prove a source of shame to us, a source of crime, misery and destruction. It is in your hands to make them a constructive force. Bring them to Palestine, and make them grow up into upright men to the honor and glory of yourselves. People may say that the Mandate is not good enough, that the boundaries of Palestine are not wide enough, or that the British Government has not done enough. My reply is: 'Show what you can do now, for you stand before the great test.'

On "Infidelity in the Pulpit."

Rev. Henry S. Morais preached a forcible sermon in the Shearith Israel (Spanish and Portuguese) Synagogue last Sabbath morning, having for his chief theme "Infidelity in the Pulpit." Basing his thoughts on the text from the Pentateuchal section, "And the people believed; and when they heard that the Lord had visited the children of Israel and that He had looked on their affliction, the people bowed their heads and worshipped," the preacher showed the vast and ever-comforting influence of a tradition yet unwritten and how powerfully the teachings of the Patriarchs and of Joseph had taken hold of the people of Israel, with naught else but this tradition to guide them; so that when Moses and Aaron appeared before them, after a crushing slavery of 210 years, and told them that the Almighty was their Preserver and Protector, and that He would deliver them from Pharaonic oppression they believed at once, and rendered acknowledgment thereof.

The speaker went on to say that what was accepted long before the Divine utterance at Sinai, that what has since been expressed by arch prophet, by prophets, by sages, by martyrs, appears to be loosening its hold in our times, and this chiefly because of a false pulpit. Of the mis-called "Reformers," we know their skin, for they have long since "declared" themselves, although now pretending to weep over constant and repeated defections from the old beaten paths and from the Divine Truths reposed in Israel for eternal safekeeping.

Such apostles of a hybrid species, called "Radicalism," show plainly their ilk; but the greatest danger to be feared is from the "wolves in sheep's clothing," from men sworn as rabbis, to uphold the law and its content; from such as occupy avowedly Orthodox Jewish pulpits, where all the services are in strict conformity to Jewish tradition, yet preach infidelity and falsehood to the unthinking masses. Worse yet, they are permitted to go on administering their insidious poisons, and evidence was presented by Dr. Morais of a recent case in this city, the rabbi in question being, besides the spiritual head of an Orthodox congregation, an instructor of men destined for the rabbinate.

Then followed a scathing denunciation of such sort of tolerance and of such arrant hypocrisy, and the reverend speaker called upon "Shearith Israel" (the Remnant of Israel) to be faithful to its trust, selected by its pioneer's generations ago to choose the good and the true, to denounce the evil, to rally round the flag unfurled of old, to never permit it to trail the ground, to put its maligners to flight, to help cleanse out the

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Conditions in Minsk.

Warsaw (Special Cable to Jewish News Service).—In an interview with a person recently arrived from Minsk, "Haynt" tells the following details concerning conditions in that town, recently reconquered from Poland. The cost of living in Minsk is very high, with a resulting starvation and epidemics. Due to a lack of medicines and supplies, most cases of epidemics end in death. Lately scarlet fever took a tremendous toll of children in Minsk. "Chevre Kadish" (free burial associations) were never as busy as they are now. Everyone may obtain work at government pay of 3,000 soviet roubles per month, while 10,000 roubles is the minimum on which one could live. Most people are compelled to sell their clothes and furniture to barely exist. Jewish social life is completely dead. The Zionist organization has been declared illegal. The People's House (Beth Ho-om) was requisitioned for co-operatives and "nationalized." Zionist schools continue to exist, but the local commissariate, headed by the notorious "Comrade" Esther, refused to cover their expenditures in the local educational budget. Hebrew teachers are not accepted; the existing teachers' union is declared to be a bourgeois institution. Compulsory labor is often resorted to in the schools, and therefore there is daily danger of their closing. Several weeks ago children of the Hebrew schools staged a demonstration in favor of Hebrew in front of the Educational Commissariate. A girl, nine years of age, delivered a speech in Hebrew, saying: "We don't want your bread and butter we know you haven't got it yourselves! but we want our Hebrew schools." "Comrade" Esther promised the children that their request would be granted.

Poland's Diplomatic Reply Concerning Jewish Persecutions.

Berlin (Special Cable to Jewish News Service).—In today's issue of "Berliner Tageblatt" there is printed a correspondence conducted between the Anglo-Jewish Association and the Polish delegates to the Assembly of the League of Nations.

The association points out how the social peace of Poland is endangered by anti-British propaganda and how the country itself is committing an unpardonable sin. It further shows how a systematic boycott of the Jews is in progress in Poland and how high Polish officials show clear partiality for those responsible for the excesses.

Representatives of Poland, Messrs. Paderewski and Askenazy, have sent the following reply:

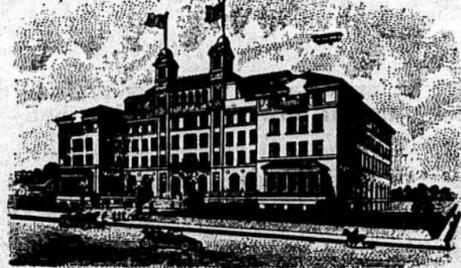
"Owing to the war, life and property of both Jews and Gentiles became endangered. As far as Jews are concerned, they are now covered by official recognition of their rights as a national and cultural minority, and any violation of this principle will be severely punished by the Polish authorities." As to posters against Jews, the Polish representatives regret the occurrence and declare that this is merely a passing phase.

New Boycott of Jews Agitated in Poland.

Warsaw, Dec. 23 (Special Cable to Jewish News Service).—The anti-Semitic Rezwow organization of Warsaw is utilizing the spirit of Christmas for a new boycott of Jews. On Christmas Eve, the society distributed pamphlets in the churches of the city reading as follows: "A Jewish 'mafia' is lowering the value of the Polish mark, making it impossible for the country to obtain a loan abroad. Jews of Poland are doing their utmost to ruin the country economically; therefore, anybody buying from Jews is stabbing with a knife the living heart of Poland."

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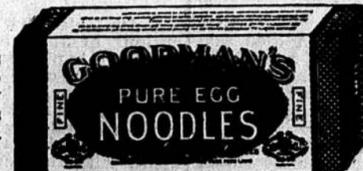
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ITEMS OF INTEREST IN THE JEWISH WORLD

Mr. Solomon Fine, a former instructor at the Oregon Agricultural College, died at Corvallis last month.

A men's brotherhood has been organized in connection with Temple Emanu-El of Montreal, Canada.

To win the favor of Jews in Bohemia, the German party has now decided to throw the German schools open to all Jews.

The B'nai Jacob and the Ahavath Achim Congregations of New Haven, Conn., have affiliated with the United Synagogue.

A central body to take over all the charity work done by the nine local Jewish societies was organized at Spokane, Wash., last week.

Temple Israel, Rockaway Beach, L. I., which was totally destroyed by fire last week, will be rebuilt, but probably in a different location.

Judge George Samuels has taken his seat upon the Superior Court bench at Oakland, Cal., and has been assigned to handle criminal cases.

The large number of Jewish deaths in Warsaw shows no sign of abatement. One hundred and seventeen Jews died during the past week.

A modern Hebrew School has been opened by the Hoboken (N. J.) Jewish Community Centre with a registration of over 100 children.

Congregation Israel of Wichita Falls, Tex., numbering 75 members, has affiliated with the Union of American Hebrew Congregations.

In the "Jewish Year Book," which has just been issued in England, the Rev. Isidore Harris estimates the Jewish population of the world at 13,500,000.

Jewish religious school teachers of Indiana held their annual convention at Indianapolis last week. Fort Wayne was selected as the meeting place for 1921.

The National Council of Jewish Women is organizing a Speakers Bureau to meet the many demands made upon its Executive office for lectures.

A movement is on foot to organize a branch of the Hebrew Veterans of the Wars of the Republic in the Brownsville section of Brooklyn.

Rabbi Myer Rosenberg, formerly of Montreal, Canada, has been installed as spiritual head of the Rodphey Shalom Congregation, Springfield, Mass.

A clinic presided over by a physician from the Hadassah Hospital in Palestine is to be established for work among the Falashas or "Black Jews" of Abyssinia.

Dr. Ludwig Loeb has retired as medical director of the Jewish Maternity Hospital, Philadelphia, Pa., and has been elected an honorary member of the board.

Paul Segal, delegate of the Radzivilier Relief Society of America, has arrived in Warsaw after distributing moneys sent by his fellow-townsmen in America.

A number of Jews are co-operating in the campaign of the Oregon Women's Christian Temperance Union to found a non-sectarian farm home for indigent children.

The Jewish Kehilla of Budapest has decided to send Rabbis Dr. Adler and Hugo Czergo to America to collect funds for the needs of Hungarian communities.

Rabbi Aaron Simon of Washington, D. C., has been appointed as chairman of one of the important committees of the ball to celebrate the inaugural of President Harding.

The Jewish Hospital of Philadelphia, Pa., is in receipt of \$5,000 from the children of the late Louis and Julia Meyerhoff with which to found a perpetual free bed in their memory.

Miss Otilie Reiniger, professor of violin at the Conservatory of Music in Vienna, is in America. At present she is the guest of her uncle, Prof. Gotthard Deutsch of Cincinnati, O.

Rabbi Wolf Gold, who for some time has toured the country in behalf of the Mizrahi movement, has been installed as rabbi by Congregation Keneseth Israel of San Francisco, Cal.

Aaron Levy, aged 86, who died last week at San Francisco, was one of the earliest Jewish settlers there. He came to San Francisco in 1854 from Poland, via the Isthmus of Panama.

Dr. Chayim Weizman and Sir Alfred Mond arrived in Jerusalem on December 29 and are to return at the end of January. Prof. Warburg has also arrived and been accorded a great welcome.

The Arabs of Sichein compelled an Arab of that town who sold Jews two houses as well as premises for a school to cancel the sale. A stringent boycott of Jews is going on in Sichein.

The reorganized Y. M. H. A. at Lawrence, Mass., is meeting with success. A committee has been appointed to consider the advisability of having a community or a Y. M. H. A. drive.

The Baltimore (Md.) Hebrew College and Teachers' Training School announces the appointment of Dr. Jacob Mann, of London, England, as head of the Department of Jewish History.

In a proclamation to the Jews, the Mayor of Saloniki announces, in the name of King Constantine, that the latter will reconstruct the city and also grant money to erect Hebrew schools.

A protest has been received in the Swiss Parliament, signed by the Lithuanian Jewish National Council, against the act of the council in Zurich making naturalization of Eastern Jews more difficult.

Isaac Harris, well known San Francisco capitalist and hotel man, passed away last week, mourned by a large number of relatives and friends. At one time he was proprietor of the Hotel Stanford.

The former Grand Rabbi of Turkey has arrived in Paris on a political mission. He was received in audience by the French Prime Minister. It is rumored that the Grand Rabbi may return to his post.

Mrs. Charlotta Kronenberger, one of the leading charity workers of Evansville, Ind., passed away last month. She was a charter member and for over 30 years secretary of the Ladies' Benevolent Society.

The Polish Telegraphic Agency reports a new uprising by Ukrainian bands headed by Ataman Mordalewitsch. Human life has been taken in the fights. Petlura promises a new war in Ukraina in the spring.

A raid of the Bucharest police brought about the arrest on charges of conspiracy and revolutionary propaganda of many Jewish students of the local colleges, male and female. The accused deny all guilt.

Mr. Harry Bronowitz, formerly connected with the Juvenile Department and director of several boys' institutions of Chicago, has been appointed to head the Jewish Orphans' Home Society of St. Louis, Mo.

In an interview with Dr. Boris B. Bogen concerning conditions in Warsaw, he stated that conditions there were better than at other places in Poland. Dr. Bogen left Warsaw on January 2, going to Letvia.

Mrs. S. Pisko of Denver, Col., secretary of the National Jewish Hospital for Consumptives, has been honored by an appointment by Mayor Dewey C. Bailey as a member of the Honorary Commission of Civic Benefactors.

At a meeting of the Advisory Council held in Jerusalem representatives of the administration stated that they would introduce into the schools of Palestine the compulsory study of Hebrew in districts populated by a Jewish majority.

The movement to found a conservative congregation in Providence, R. I., which began a few years ago, but died down during the war, has been revived and the Providence Conservative Congregation has been formed with 74 members.

Last month Wien Lodge I. O. B. B., the oldest lodge in the order in Austria, celebrated its silver jubilee in Vienna. There was a very large attendance at a special celebration held in the Central Orchestral Hall, one of the largest in the city.

Plans are being made to enlarge the present Talmud Torah building at New Britain, Conn. Two floors are to be added to the rear of the building and the present hall is to be enlarged. A number of new clubrooms will also be opened.

The Jewish Kehilla of Bialystok has assigned the sum of 25,000 marks for the transfer of the library of the late Dr. Joseph Chasanowitch to the National Jewish Library in Jerusalem. Dr. Chasanowitch was the founder of the Jerusalem Library.

Notwithstanding the fact that persecutions of Jews have hitherto brought financial bankruptcy to local business, persecutions of Jews continue in Debreczin, Hungary. The Catholic provincial governor is at the head of the movement against Jews. The matter came to be debated in the Hungarian Parliament, with the result that all members except the liberal Bishop Belthazar rejoiced in the act of the anti-Semitic governor.

The Roumanian Government is considering whether to form a separate Ministry of Jewish Affairs to administer the questions arising out of Jewish minority rights or whether to form merely a bureau for the purpose attached to some ministry.

A new organization, known as the "Mussulman-Christian Union of Palestine," has been formed at Jerusalem. Among its principal objects is a demand for the immediate creation of a parliament in Palestine and suppression of further Jewish immigration.

In order to finance the Brooklyn Jewish Center it has been arranged to issue bonds to the amount of \$500,000 in denominations of \$100, \$500 and \$1,000. These bonds will bear interest at the rate of 6 per cent. per annum and will be redeemed in five years.

The "Folks' Institute" has been established among the Jewish farmers of Hurleyville, Sullivan county, N. Y. The object is to spread the knowledge of Hebrew by means of schools, libraries and lectures, and a building is now being erected to house the associations' activities.

News received from Soviet Russia shows an increasing mortality of Jewish children. It is due to the generally depressed economic as well as sanitary conditions and the prevalence of epidemics in all of Soviet Russia, which the authorities are unable to check effectively.

Acting favorably upon a memorandum submitted to it by the Alliance Israelite Universelle, the French Government has decided to place Jewish emigration under the Red Cross or officially recognize the existing Jewish emigration agencies, in either case under supervision of the league.

A completely furnished home has been presented to Rabbi Hyman M. Lasker by the Division and River street congregations of Troy, N. Y., to commemorate his twenty-fifth anniversary as minister of the congregations. In addition, a substantial raise in salary has been voted Rabbi Lasker.

The Roman Catholic Orphanage, the Pacific Hebrew Orphanage, Protestant Orphanage, Nursery for Homeless Children and the Eureka Benevolent Society of San Francisco each receive \$1,000 through the will of the late Leopold Michaels, pioneer merchant and leader in San Francisco Jewish affairs.

A definite move towards the establishment of a Jewish Communal Centre in San Francisco has been taken through the Young Men's Hebrew Association taking over the leisure time activities of the Emanu-El Sisterhood. A joint board, consisting of the leaders of the two organizations, will be formed.

The London Daily Herald reports from Moscow that Red soldiers who escaped from Polish captivity assert that among the prisoners of war captured in Grodno and Novominsk, commissaries, officers and all Jews were undressed by the soldiery, tortured and flogged. Some of the victims have died.

In the community of Great-Beszkerek a Jewish school was opened at government expense, under authority of the Yugoslav minister of education. This is the first step in the execution of the peace treaty clause concerning minority rights, under which the government is compelled to finance special Jewish schools.

A meeting was organized at Berlin by the Central Association of German Jews against anti-Semitic propaganda in German schools. At the meeting addresses were made by noted German schoolmen, pointing out how noxious anti-Semitic propaganda is and how badly it reacts upon the mental development of the rising German generation.

Maurice Dubin, a well-known social worker, has been appointed as superintendent of the Bronx Hospital, this city. Mr. Dubin was formerly superintendent of the Jewish Orphan Home at St. Louis and has done child welfare work at the Hebrew Orphan Asylum in this city and the Jewish Protectory at Hawthorne, N. Y. He is a graduate of Cornell.

A dispatch was sent by the Mussulman Christian League to Lloyd George, urging him to refuse recognition to the Palestinian Advisory Council, because the council was appointed by Sir Herbert Samuel and was, therefore, not representative. The Mussulman Christian League elected a delegation to visit Europe and agitate against Zionism.

Miss Ada R. Rosenthal is now the superintendent of the Baltimore (Md.) Hebrew Hospital. Only two other Baltimore hospitals have women superintendents and the Hebrew Hospital is the largest in the city in charge of a woman. Miss Rosenthal for the last four years was superintendent of the Baltimore Eye, Ear and Throat Hospital.

One hundred and forty-nine cases of shoes sent for the poor of Vienna by the Joint Distribution Committee have arrived in Trieste. The shoes represent a value of five million kronen. To the disappointment of the Austrian poor the shoes cannot be delivered to the needy as quickly as is desired, because all employees of the warehouses in Trieste are now on strike.

Dr. David E. Weglein, who has been principal of the Western High School since 1906, has been appointed assistant superintendent of Public Instruction in Baltimore, Md., and has been placed in charge of the secondary education of the entire city. Dr. Weglein is active in the Jewish community and for some time has been secretary of the Oheb Shalom Congregation.

Two hundred Jewish passengers on a train from Warsaw to Bialystok were thrown out of moving cars by a group of Polish soldiers. The remainder were beaten and robbed. While train outrages are nothing new in Poland now, this was the first time in the history of outrages that women were not spared, but received the same brutal treatment accorded to the Jewish men.

Myrtle Moses, formerly contralto of the Chicago Opera Association, who died last summer, has been remembered by a splendid donation made to the extension department of the Musicians' Club of Women of Chicago, Ill., by her husband, Samuel G. Aischuler. This gift, in memory of the young singer, who devoted so much time and effort to the club's activities, provides for five or six "memory concerts" each year.

Mayor Rolfe has appointed Sergeant-Major James I. Hertz to serve as secretary of the Playgrounds Commission of San Francisco, Cal. Hertz is an overseas veteran and for gallantry in action in France was awarded the American Distinguished Service Cross, French Medaille Militaire and the Belgian Croix de Guerre. He also was cited personally by General Pershing of the American forces and General Neville of the French army.

M. B. Curtis, who was familiar to theatregoers thirty and forty years ago as the ubiquitous drummer in "Samuel of Posen," is dead in Los Angeles. "Samuel of Posen" was the forerunner of the "Potash and Perlmutter" type of plays and Curtis made a fortune in it, which he subsequently lost in defending himself against a murder charge in San Francisco about twenty-five years ago. His last appearance in this city was at the old Star Theatre in a play called "The Schadchen," the joint work of Charles Dickson and Henry Doblin.

A new anti-Semitic bank has been formed at Breslau under the name of "Hansa." In a circular issued by that institution it is stated how important it is to concentrate German capital in Gentile hands so that it may be free from influence of Jewish money. Banks of similar type have been organized previously in Berlin and Munich.

Dr. Oesterreicher, president of the Zionist Organization, and Franz Szekeley, president of the Budapest Community, have been elected as the new heads of the Budapest office of the Joint Distribution Committee, owing to accusations that the present chiefs were assimilators who misused their position in the organization to bring about expulsion of foreign Jews from Hungary.

A syndicate has been formed in London for the purpose of producing classical Jewish plays in the non-Jewish theatrical district. The object of the new association is to stage important Jewish plays with the collaboration of the greatest of Yiddish artists. As the first play the new theatre will produce Lessing's "Nathan the Wise." The local English press welcomes the new venture.

Sir Herbert Samuel attended Prof. Ben-Yahuda's lecture on "Arabian Civilization," given last week in Jerusalem. He announced that he would establish in Jerusalem a college for Arabian language and science. His proposal is regarded by the Times as a step in the conciliation of Arabs and Jews in Palestine and a fit reply to the propaganda conducted by Arabian opponents of Zionism.

The tour of Chief Rabbi Hertz through South Africa has been an unqualified success and not only has the Jewish community turned out en masse at the various stopping places, but the civic authorities have been much interested. An official reception was tendered by H. R. H. Prince Arthur of Connaught, Governor General of South Africa, and at Johannesburg the Mayor, who wore his mayoral robes, welcomed the Chief Rabbi at the railroad station in the presence of a crowd so large that it was with difficulty the Chief Rabbi could be seen or the Mayor heard when the official reception began.



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LICHTENBERG—ELOSKEY.—Mr. J. Eloskey announces the marriage of his daughter, Grace R., to Mr. Lichtenberg of Brooklyn on January 1, 1921.

MARRIAGES.

BLUMER—STRAUSS.—Milfred D. Blumer of Roxbury, N. Y., to Jennie Strauss of 393 Audubon avenue, by Dr. I. Mortimer Bloom, at his residence.

ROTHSCHILD—SALINGER.—Mr. William Salinger of 1690 Avenue A announces the marriage of his daughter Sadie to Jacob Rothschild of 472 East 146th street on Sunday evening, January 2, 1921, at the Savigny Hall.

BAR MITZVAH.

GOLDSTEIN.—Mr. and Mrs. Samuel Goldstein of 931 Fox street announce the Bar Mitzvah of their son Arnold on Saturday morning, January 8, 1921, at Mt. Nebo Temple, 150th street and Broadway, at 10 o'clock.

IN THE SYNAGOGUES.

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BROOKLYN JEWISH CENTER (Eastern Parkway and Brooklyn Ave.).—Rabbi Israel H. Levinthal preaches Sabbath morning.

HEBREW TABERNACLE (Broadway and 158th St.).—Rabbi I. Mortimer Bloom lectures this evening on "Life Is What You Make It."

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RODEPH SHOLOM (Lexington Ave. and 63d St.).—Rev. Dr. Rudolph Grossman preaches Sabbath morning.

TEMPLE ISRAEL OF HARLEM (S. W. Co. 96th St. and Central Park W.).—Dr. S. Benderly lectures tonight on "Palestine as it is Today."

WASHINGTON HEIGHTS CONGREGATION (508 W. 161st St.).—Rabbi Max Drob preaches Sabbath morning on the portion of the week.

YOUNG MEN'S HEBREW ASSOCIATION (Ninth St., Brooklyn.).—Dr. Barnett A. Elzas will lecture this evening.

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WARSAW AS IT IS TODAY.

By A. SELZER
 (Our Special Correspondent)

I am writing under the fresh impression of a brand-new link in the long chain of persecutions of Jews in Poland. This is another evidence of the resourcefulness of the nine-headed hydra of anti-Semitism in that country, which raises its head at all times against us and causes the offices of all departments of government to invent constantly new schemes to make our life unbearable.

To be sure, the new fact is not so very new. It is one of those things we have gotten used to on more than one occasion. For is it new in Poland to close a Jewish newspaper? Is it not a fact that in the course of the last ten months there were closed the Jewish newspapers "Haint," "Neies fon Haint," "Labona-Pragen," "Arbeiter Stimme," "Arbeiter Zeitung," "Arbeiter Wort," "Nayer Weg" and several newspapers whose names I cannot recall? Persecution of the Jewish press has become here an every-day occurrence, like the pitiless pogrom propaganda of the Polish press against us. The Polish press may write against us whatever it wants; they may put up posters in the streets which call for the destruction of the Jewish population; one may spread all sorts of rumors against the Jews, both by word of mouth and in writing, but should a newspaper attempt to refute the charges or utter a word in defense of the Jews, immediately the government applies section 129 of the Russian penal code, "for inciting one part of the population against the other"—and the newspaper's mouth is shut. Of course, it is the Jewish newspaper which "incites" the Jewish people against the Poles.

Such being the case, the closing of a Jewish newspaper is nothing new in Poland. But the latest occurrence, the closing of "Der Tag," the successor to the suspended "Naies fon Haint," has an especial significance.

You are undoubtedly familiar with what the Polish counter-offensive against the Bolsheviks has caused for the Jews. There began a real orgy of the most damnable slanders against Jews. In every town reconquered from the Bolsheviks the Polish authorities discovered a Jewish "treason." Jewish population became the fair prey of the maddened Polish "soldatesca." The number of Jews sentenced by courts-martial is not exorbitant, sixty-odd in all, while the number of Poles who received sentences is near 200. And even of those "legal" Jewish victims a lot might be said. The major part of those convicted owed their death sentences either to false accusations or simply because during Bolshevik occupation they had participated in the town militia which was supposed to watch over the security of citizens; others paid the penalty for having yielded to persuasions (mostly by the Poles themselves) to assume charge of the provisioning of the towns, so as to provide the poor population with bread. But, be it as it may, the victims had some sort of a trial. On the other hand, hundreds of Jews were chosen to die or suffer tortures without any attempt at a trial or hearing in their defense. The Jewish National Council has collected a handsome pack of documents on the subject. But the Jewish population knew nothing about it, and while rumors were flying from ear to ear, the press did not dare to utter a word about it. The sharp eyes of the censorship were watching for it continuously.

Political circles waited, therefore, anxiously for the opening of a new session of the Diet to bring in an interpellation on the subject, so that the Jewish press might print it, together with the evidence accumulated by the Jewish National Council, since the laws of the land exempt from censorship, even during the time of war, documents submitted to the Diet. Thus it happened that the Jewish deputies at the opening of the new session introduced an interpellation in the matter of Jewish pogroms. But only two newspapers published the interpellations, "Der Tag" and "Hazfirah."

A few days after publication there came into the offices of "Der Tag" a band of policemen, who dispersed the office force, sealed the editorial rooms of the newspaper and declared the newspaper closed.

The closing of a Jewish newspaper is, as has been said, not such a very remarkable occurrence in the Republic of Poland. We often report here more important happenings. But this was an incident showing very clearly the extreme cynicism of Polish relationship to the unfortunate Jewish citizens of the country.

You have probably heard of the new chapter in the book of Jewish sufferings in our regions, due to the excesses of Balachovitch's army. You have probably heard of the desolation wrought by that army in many Jewish communities, of the hundreds of Jewish men killed and their women folk violated in Kanien Kashirsk, Krimno, Voldava, Pinsk and other places. Here is a greeting from the "hero" of these persecutions, General Balachovitch personally.

The leader of the local Russian "political committee," well known in former years as the Social Revolutionist Boris Savinkoff, and General Bulak-Balachovitch have finally concluded, it would seem; that it would not pay to have in the Jews a hostile element. They have, therefore, decided to call unto themselves the chiefs of the Jewish press and have a talk with them. The talk was had on Simchath-Torah.

Balachovitch's army is a Russian army which fights alongside with the Poles against the Bolsheviks. The majority of the soldiers have come here from the smashed army of Yudenich, and after that it was augmented by many volunteers from the ranks of the Bolshevik prisoners and other elements. Bulak Balachovitch himself was not a soldier originally. He is still a young man, between the ages of 35 and 40, by education an engineer-agriculturist. Before the war he was close to the Social-Revolutionaries. He was ordered to the front in the first year of the war and has since then begun his military career. For a long time he fought in Bolshevik ranks; then he went over to Yudenich and became known as an anti-Bolshevik fighter. He is not a politician and only knows the business of fighting, leaving the political conduct of his army in the hands of the above mentioned "Russian political committee," with Savinkoff at its head.

The object of Savinkoff and Balachovitch's talk with the Jewish newspaper men was, of course, to convince us that they, the leaders, were not responsible for all the murders, violations of women and robberies committed by their soldiers and officers. Both asserted that they would do everything in their power to prevent them in the future and to punish the guilty. And I must admit that my personal impression after their talk was that they did not tell us lies. I believe that they do not desire Jewish pogroms themselves. Not because they are so ethical or moral about it. I am sure that even Savinkoff, the old Russian liberator who wrote revolutionary propaganda under the pen name Rophein, would have no compunction in taking a bath in Jewish blood, if he thought it important or necessary for his purpose. Not to say of Balachovitch.

But I take it that they do not wish any Jewish pogroms, because they are wise, because they feel that indulging in Jewish pogroms they will fare the road of Kolchak, Denikine and Yudenich, who have marked the path of their progress with Jewish blood. Yes, they do not wish for any pogroms, and yet they are responsible for pogroms. And why? Because they have instilled in their armies, not a desire to fight, but a desire to exterminate. Such may be gleaned from a two-minute conversation with the two leaders. Speaking of the Bolsheviks, Balachovitch continually uses the term "shoot them off," which shows that he is not fighting to gain power from them, but simply to eradicate them out of existence. An army with such a spirit must become a band of savages, particularly when it comes face to face with the eternal scapegoat of ages, the Jewish population.

It is unnecessary to state that the principal desire of Savinkoff and Balachovitch was to create sympathy through the Jewish press to a "Third Russia" which they desire to establish. The Jewish journalists did not enter into any extended discussion with him. They merely told what they knew about the horrible deeds of the anti-Bolshevik bands and asked a few questions. But the details presented showed enough to the two that the Jewish people do not readily forget innocently shed Jewish blood, and if it could sympathize with a "Third Russia" it will be merely after the French saying: "Let the gentlemen murderers begin." Let the leaders of the ruthless bands of slaughterers first receive their deserved punishment, then we may, perhaps, be able to talk business with them. Until then all bridges between us and them are torn.

North River Savings Bank

31 West 34th Street.

110TH SEMI-ANNUAL DIVIDEND.

The Board of Trustees has declared a semi-annual dividend at the rate of

FOUR PER CENT.

per annum on all deposits from \$5 to \$5000, entitled thereto, payable on and after Jan. 17th, 1921.

Deposits made on or before Jan. 10th, 1921, will draw interest from Jan. 1st, 1921.

BANKING BY MAIL.
 CHARLES ROHE, President
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The Manhattan Savings Institution

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Interest at the rate of

FOUR PER CENT.

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The trustees have declared a semi-annual dividend at the rate of

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on all deposits entitled thereto, according to the by-laws, from \$5 up to \$5000, payable on and after Monday Jan. 17, 1921. Money deposited on or before Jan. 10th, 1921, will draw interest from Jan. 1st, 1921.

WILLIAM E. TROTTER, President.
 THOMAS R. EBBERT, Secretary.

DELEGATION OF AGUDATH YISROEL COMING HERE.

Notable Rabbis and Laymen to Spread the Doctrine of Real Orthodoxy—What the Aims of the Agudath Yisroel Are.

The Agudath Yisroel is the world organization of Orthodox Jewry, independent and non-political, whose aim it is to solve in the spirit of the Torah the various problems which are daily arising in the life of Israel everywhere. The Aguda gives its attention not only to religious matters, but also to political, economic and social questions as they affect Jews. Its sphere of action is thus satisfactorily comprehensive. Nothing Jewish is foreign to the Aguda. It has a definite program and will not be swerved from it. It stands firmly for Judaism unadulterated, as faithful Jews have ever conceived it. And while absolutely and wholeheartedly Jewish, it is at the same time reassuringly modern, as may be verified easily, by glancing at the names of the men who are its leaders and counselors. The Agudath Yisroel is a union of a whole people, not of a negligible fragment; it welcomes to its ranks all Jews who subscribe to its program—to promote the knowledge and the practice of the Torah. And Aguda comes with no new-fangled ideas—it is soundly conservative. It proclaims with fervor, it emphasizes unceasingly, the point that Israel must know and obey the Torah, its one guide.

Orthodox Jewry admittedly today finds itself in a critical position. Enemies without and within, confusion and chaos on all sides, ignorance and materialism stalking abroad. Religious aimlessness, indifference, anarchy reign supreme. Orthodox itself is torn asunder by petty jealousies, wranglings, antagonisms. Every man is a law unto himself. It is sad to notice that Jewish life is rapidly becoming thoroughly secular-

ized. Such an unhealthy state of affairs is manifestly full of grave peril.

Orthodoxy, if it is to function, must bestir itself to the momentous problems that confront it. No one except itself will care for its interests. The realization of this truth brought about the formation of the Agudath Yisroel. The Aguda aims to gather together the Jews scattered in the gulus, to unite them in supreme Jewish endeavor. An inspiring ideal, is it not? The Agudath Yisroel has no ulterior aim whatsoever; it exists only to protect Jews and Judaism. The Aguda claims that every loyal man and woman of our people, no matter what his or her political convictions are, must join and actively support it. Because it is in no wise autocratic, it has had singular success in binding together the Jews of all the countries in Europe. The simple yet complete program of the Aguda has secured their allegiance; the great cause, the unique adventure has called forth the noblest in them.

The Agudath Yisroel has put its finger unerringly on the weak spot in Orthodoxy today—disorganization. The remedy is supplied through this very organization. Orthodoxy throughout the world must be united—it is the holiest task of the hour. Orthodoxy suffers from the lack of an authoritative voice. The Aguda offers itself as the instrument for the consummation of this necessity. Through the Aguda speak the greatest rabbis and leaders of the present day, representing the masses of faithful Jewry.

Orthodoxy alone can heal the wounds of Orthodoxy the world over. It is painfully clear, though, that Orthodoxy must cease to be local, to be provincial in outlook—otherwise it is doomed. The gulus needs intensified, concentrated and consistent attention. Who is better qualified than the Aguda for this huge undertaking? It is the one national movement for the restoration of the Torah, our national treasure, both in the gulus and in Eretz Yisroel. Much is at stake. Is it not comforting to note that the Aguda has accepted the challenge and has stepped forward with energy that cannot be diminished, with enthusiasm that cannot be quenched, with faith that cannot be shaken, to attack and settle the problems of the hour. It is winning the respect and consideration of those even who do not sympathize with its aims, for they recognize that it is a representative organization that must be reckoned with.

The Agudath Yisroel is interested not only in gulus, where most Jews will continue to live, but as an intensely Jewish organization—true to Jewish traditions, sentiments, aspirations—it loves and cherishes Eretz Yisroel as a future center for Israel. Nor is it content with pious wishes; it gives practical expression to its feelings. It is occupied now with the outstanding problems of colonization and education in Eretz Yisroel and is employing its powerful resources towards influencing the solution of these problems in its spirit. It has just sent thither a delegation of agricultural and educational experts.

The Agudath Yisroel brings the invigorating and stimulating message of HOPE to those who have almost succumbed to the prevailing sentiment of despair and surrender. Yes, by rallying our forces we shall yet achieve the desired victory. It is often asserted that Orthodoxy is dying, that its days are over, that it is hopelessly out of touch with modern life. The Agudath Yisroel gives the lie to this assertion, made by those to whom the wish is father to the thought. The Aguda replies with justice that no people which is alive to the dangers that beset it—and it would be foolhardy to minimize them—and which can consider ways and means of re-establishing itself, or defending itself, if you will—no people that has not yet lost hope, no matter how dark the present outlook may be—no such people is dead or dying. It is living, and alive in the most refreshing, most satisfactory and glorious sense.

The Agudath Yisroel has not been able to make progress in America because of the interruption of the war. Now, however, it is sending a commission of authoritative rabbis and laymen to make propaganda there. It will arrive in America in a few short weeks and will make a tour of the principal cities. The commission is expected to include such famous men as Rabbi Chaim Ozer Grodzinski (Vilna), Rabbi Meyer Dan Plotzker (Ostrowe), Deputy Rabbi Heilpern (Warsaw), Rabbi Shapiro (Glinyani, Galicia), Rabbi Kahnemann (Poniewisch), Chief Rabbi Kalman Weber of Czechoslovakia, Dr. Moses Auerbach (Petach Tikvah, Palestine), Dr. Joseph Carlebach (Lubeck), Dr. Meyer Hildesheimer (Berlin), Dr. Moses Gaster (London), Dr. Nathan Birnbaum (Vienna).

It comes not in a critical or antagonistic attitude, but in a friendly and conciliatory spirit, inviting co-operation on the part of all organizations and individuals. Its purpose is soon told, but much, very much, is contained in these few words that follow. It comes to give a report on the condition of our brethren in Europe. It comes with constructive proposals dealing with (1) The cause of Jewish education; (2) Restoration of Eretz Yisroel; (3) Immigration and relief work in the gulus. The one thing before us today is the religious and economic reconstruction of Jewish life in the gulus and in Eretz Yisroel.

It is confidently expected (and with reason) that the visit of this commission will arouse such enthusiasm and call forth such support and loyalty as has not heretofore been seen in America. The time is ripe for it. Jews are ready and glad to return to the fundamentals of the faith; those of our people who are possessed of understanding are weary

of catchwords and generalities and makeshifts; they yearn for, they hunger for, they demand the strong and dignified faith—for Jewish Judaism as our fathers knew it. The coming of the commission will prove to be a real boon to Orthodox Judaism—and every loyal Jew must rejoice thereat. The Agudath Yisroel in all truth can do more for America than America can ever hope to do for it. Orthodox Jewry in America is signally honored and will well understand how to show its gratitude; it is appreciated fully that never before have such distinguished Jews come to these shores—all in all, it is an extraordinary event that will go down in history. The significance of the Agudath Yisroel, the part it is destined to play in the maintenance and furtherance of the principles and ideals of true Judaism, of all that is dear to faithful Jews, is realized on every hand. Probably that is why today, a month before the commission arrives, plans that seek to insure a character of permanency to this unique visit are being discussed and determined by the most prominent Orthodox Jews in the country.

SOCIAL NOTES.

Mr. and Mrs. A. I. Pearlstein and daughter, of No. 43 West 110th street, left last Monday for Palm Beach, Fla., where they will spend the winter.

Mr. and Mrs. Manuel Neufeld, of 870 Riverside drive, are at present entertaining their nieces, Misses Evelyn Markovitz and Eleanor Markovitz, of Philadelphia.

Mr. and Mrs. Jacob Oppenheimer of 123 West 117th street celebrated their golden wedding anniversary on Saturday evening, January 1, 1921, at the Carlton Hall. Rabbi Aaron Eisenman performed the ceremony. Mr. Oppenheimer is a Civil War veteran and a member of the G. A. R.

Mr. and Mrs. F. Block, of No. 1985 Seventh avenue, will give a reception at the Savigny on Sunday afternoon from 3 to 6 to celebrate their silver wedding anniversary. At the same time they will tender a reception in honor of the engagement of their daughter, Belle, to Mr. Ben Wolf.

The Junior League for the Jewish Temporary Shelter for Friendless Children is arranging to give a dance at the Hotel Savoy in February. Details for it will be decided at one of the regular meetings of the league, which are held twice a month on Wednesday evenings. Mr. Sidney Bette is the president, and Mr. Harold Masbach chairman of the committee on admission of members.

On Monday evening January 17, the twenty-fifth annual meeting of the Spanish and Portuguese Sisterhood will be held at Temple Shearith Israel, Seventieth street and Central Park West. An elaborate program is being arranged to mark the quarter of a century of service of the Sisterhood to the community. Mrs. Mortimer M. Menken is president and will review its work.

Announcement has been made of the betrothal of Miss Blanche M. Stroock of No. 88 Central Park West, daughter of Moses J. Stroock, lawyer and a trustee of the College of the City of New York, and of the late Cora V. Stroock, to Sol M. Schwarzschild of Richmond, Va. Miss Stroock was graduated from Barnard College in 1919 with the A. B. degree and during the war was active in Red Cross work, and Mr. Schwarzschild, a graduate of Richmond College, served in the Aircraft Service. That her New York friends may meet her fiance, Miss Stroock will be at home on the afternoon of January 29 next.

B'nai Jeshurun Sisterhood.

The next meeting of the Sisterhood of Congregation B'nai Jeshurun will take place on Thursday, January 13, at 2:30 P. M., in the Community House, at 530 West End avenue. The program for the afternoon will include both educational and social features. Rabbi Goldstein will continue his series of lectures dealing with "Great Religions of the World and Their Relation to Judaism," speaking on "Confucianism." The lecture will be followed by informal discussion.

The social program will consist of piano and vocal selections, to be followed by refreshments.

MUSIC AND DRAMA.

Sons of cantors seem to play a large part in the success of the Winter Garden of this city. Al Jolson, who is a prime favorite at that big theatre, was born as Asa Yelson and is the son of a Chazan. Next in line of popularity with Winter Garden patrons are Eugene and Willie Howard, who are now appearing there. The family name of the Howard brothers is Lefkowitz, and for many years their father officiated in downtown synagogues. Jolson and the Howard boys at one time were "Meshorim" and sang in orthodox synagogue choirs.

For purely artistic reasons, there will in future be no seats on the stage for any of Mr. Josef Hofmann's recitals. This policy will be inaugurated at the pianist's coming appearance in Carnegie Hall on January 15.

Daisy Kennedy, the Australian violinist, in private life Mrs. Benno Moise-witsch, will be heard in a second recital at Aeolian Hall Monday afternoon, January 10. Miss Kennedy's program opens

with a group of short classics in place of the time-honored sonata which has become almost a law in constructing a violin list.

The first performance of a violin and piano sonata by Ildebrando Pizetti will be given by Mr. and Mrs. Alexander Bloch at their second recital in Aeolian Hall on Monday evening, January 10.

Reinald Werrenrath's second sonata recital program contains a group of "old favorites," "The Sands o' Dee," "Gypsy John," "Punchinello" and "The Lost Chord." The baritone's next appearance will be on Sunday afternoon, January 9.

"Welcome Stranger," the Aaron Hoffman comedy, with George Sidney the featured member of its interpreting company, is proving the biggest success ever housed in the Cohan & Harris Theatre, where it has been playing since early last September. This Sam H. Harris production gives every indication of establishing a unique record in theatrical annals, and it will not be surprising if it is a tenant of the Cohan & Harris when next September comes around. The company includes Edmund Brees, Margaret Mower, Ben Johnson, David Higgins, Mary Brandon, John Adair, Jr., and other well-known players. Matinees are given on Wednesday and Saturday.

Nine weeks of success is now on the credit side of the ledger for Sam H. Harris' production of "Little Old New York" at the Plymouth Theatre. This Rida Johnson Young comedy has proved that there is a practically unlimited public for the play of romance and youth, of lovers and make-believe. The company is headed by Genevieve Tobin and Ernest Glendinning and includes a number of Broadway favorites. Matinees are given on Thursday and Saturday.

"Kissing Time," one of the musical comedy successes of the present season, is the attraction at the Bronx Opera House for the week beginning on Monday, January 10.

William Norris heads the excellent company and makes the most of his opportunities as the amorous employer; Edith Taliaferro is a dainty and appealing figure as the bride, and the other principal parts are in the capable hands of Frank Doane, Letty Yorke, Paul Frawley, Primrose Caryl and Harry Coleman.

An ingratiating score, a cohesive and amusing story and a general sprightliness of movement combine to make "Kissing Time" all that is to be desired in musical comedy.

The sensational dramatic success, "The Man Who Came Back," will be the attraction at the Bronx Opera House week of January 17.

Charles Dillingham's gorgeous pageant "Good Times" at the New York Hippodrome, which has entertained thousands of delighted patrons during the gala week just ended, will retain as permanent attractions, during January at least, the special holiday features which were introduced last week and which have proven exceptional novelties on the huge stage. Foremost among these is the great horse race, depicting Man o' War winning the Belmont Futurity, with ten thoroughbreds running at top speed, at first directly toward the audience, and then, through an ingenious mechanical effect, turning toward the judges stand at the finish. R. H. Burnside has never perfected a stage effect of more realism. Another newcomer to remain in the "California Nightingale," whose whistling in the Toyland Scene, in which she is discovered in an immense golden cage, surrounded by the Hippodrome's chorus of 300 in bird costume, has proven an attractive novelty. Other new features are the Elephants Baseball game, and the fun provided by Perry Corwey, "Poodles" Hanneford, "Marmelade" and Joe Jackson with his comedy bicycle. Altogether "Good Times" is gayer and bigger than ever before and not a little of its great success is due to the fact that its reasonable scale of prices is within the reach of all. At the daily matinees 500 orchestra seats are obtainable at one dollar, and the evening scale is proportionately popular. Matinees are given every week day.

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Edited by J. P. Solomon, 1882-1909.

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Friday, January 7th, 1921 : : Tebeth 27th, 5681

Sabbath begins at 4.50 p. m. Vaera. Rosh Chodesh Shebat Benschon. Ex. 6:2-9:35. Haphtarah Ezek. 28:25-29:21.

Rabbi Nathan Krass, of the Central Synagogue, has just returned from a successful trip in the Central West in the interest of the Jewish War Relief Funds. The rabbi is an eloquent and accomplished orator, who has become widely and favorably known through the excellent service he has rendered and is rendering this noble and humanitarian cause.

We think the Jewish students of Adelphi College, Brooklyn, who had the courage to protest the insult offered them by excluding them from a joint collegiate concert, acted wisely, and their militant upholding of their convictions should go far to convince the non-Jewish students of the institution that an episode of this kind dare not be repeated.

According to *The Jewish Guardian* the true "Elders of Zion" are peace, law, order, charity, domestic love and civic freedom; in short, the prized and potent virtues the possession of which has ever characterized and distinguished the Jew from his fellows of alien faiths. In this view we cordially concur, and express the hope that the world will soon recognize these as the true "Elders of Zion."

We have just completed an arrangement with the Jewish News Service, Inc., whereby the entire cable service of the *Jewish Morning Journal* is placed at our disposal. The *Jewish Morning Journal* undoubtedly has the best cable service of any Jewish newspaper in the world and has correspondents in all important centres where Jewish news is likely to emanate, such as London, Paris, Berlin, Vienna, Warsaw, Danzig, Lemberg and Jerusalem, and now our readers will be able to get the full benefit of this great news-gathering agency first hand.

The Co-Operative Fire Insurance Company of Sullivan and adjoining counties in this State was started and is carried on by the Jewish farmers of that section, and looks back on an uninterrupted prosperous career. It is now in existence for more than eight years, and arose originally out of the circumstance that in this section insurance costs had become prohibitive and that some companies refused to write policies for Jews. So the Jews there had to establish their own insurance company, which did a business during the past year of \$2,322,720 gross, with total fire and lightning losses of only \$27,419.50. To adjust these losses cost but \$108.10. The result is that the Jewish farmers secure their insurance at a saving of 50 per cent. in the premium charges.

Dr. Stephen S. Wise was recently quoted by *The Detroit Jewish Chronicle* in a leading article written by Rabbi Leo M. Franklin, to the effect that there were more Reform synagogues in this city in his youth than there are today and that fifty thousand Jewish families living in the fashionable streets of the prosperous upper section of two do not count 10 per cent. of their number as supporters of the Reform houses of worship. Dr. Wise's indictment is unequivocally indorsed by the writer in question, who happens to be the president of the Central Conference of American Rabbis, the leading Reform institution of this country, and, coming from such high authorities, there is no doubt in our mind that the Reform situation is in a very bad case. There can be no doubt, we may add, that Reform, steadily deteriorating during the past few decades and moribund in recent years, is hovering perilously near final extinction. That this eventuality is bound to be its portion, its inability to maintain its hold upon its votaries and its total failure to place itself in full accord with the finest tendencies of Jewish life and thought prove. Rabbi Franklin is the Cassandra of Jewish Reform in America, and, like his classical prototype, is only appreciated and understood by those standing outside the radius of his immediate influence.

Correspondents and subscribers are notified that matter intended for the current issue of the HEBREW STANDARD must reach our office not later than Tuesday, 10 A. M. This rule will be strictly adhered to.

OFFICIAL AND PERSONAL HERESY.

A LITTLE while ago we called public attention to a number of utterances of the Rev. Prof. Mordecai M. Kaplan, the spiritual guide of the *Orthodox Jewish Centre* of this city and a member of the faculty of the Jewish Theological Seminary, which proudly declares its faithful adherence to the principles of historical Judaism. Prof. Kaplan in these utterances admits that he cannot accept the Orthodox view of God and Revelation because he is unable any longer to believe in the infallibility of tradition—a cardinal principle of traditional Judaism.

Now we observe that at next week's convention of the United Synagogue, which claims it is a move back to "Traditional Judaism," Professor Kaplan is cast for the stellar role. He is the first speaker and his topic is "The Function and Organization of the Synagogue." Are his views on this vital subject calculated to bring his auditors back to traditional Judaism? We scarcely think so, and hence refer here to the matter at length.

No tribunal in Judaism exists to set up a definite standard of what our religion is and what those calling themselves Jews must believe. Hence Prof. Kaplan can only be called to account for his surprising views by his own conscience and the sanction of those who engage him to minister to them and their children and to teach our youth. Aside from a forum of the kind just indicated the only bar before which Prof. Kaplan can be haled and confronted with his contradictory expressions is that of public opinion. This journal, as a consistent upholder of Orthodox Judaism, were false to the deathless principles it has inscribed on its banner did it not make known the details of Prof. Kaplan's treason to the cause he affects to serve.

Let no mistake be made. Just as there is no tribunal in the synagogue by and large to try Prof. Kaplan on the charge of heresy, which he practically confesses to by his writings, so there is none to cavil at whatever opinions Prof. Kaplan as an individual, private person entertains. But Prof. Kaplan of the Jewish Centre and the Jewish Theological Seminary occupies a quasi-public, certainly an important communal position, and the Orthodox community has abundant right to know who render it true as distinguished from lip-service.

In brief, we have in this instance official heresy; personal heresy does not exist within Judaism. Prof. Kaplan, confessedly unable to accept the foundation of all Orthodox Jewish teaching, should no longer attempt to teach and preach that in which he does not believe.

"A section of the Anglo-Jewish press" refuses to accept for its advertising columns notices of the recently instituted Sunday services of the Jewish Religious Union, which maintains the Liberal Synagogue of London. There can be no question that *The Jewish Chronicle* and *The Jewish World* have an undoubted right to censor their own columns, and one need not employ the word "censor" in this connection. But do these journals really believe that thereby they defeat this new departure?

The thirtieth yearbook of the Central Conference of American Rabbis has just made its appearance. The volume covers the proceedings of the annual convention at Rochester in July last, and is replete with a variety of useful and interesting Jewish information. One point strikes us most favorably by contrast with earlier issues of this series: the book is carefully edited and interminable discussions and individualistic excrecences have been reduced to a minimum. Usually the formal papers presented at these conventions are relegated to appendices, and in the present volume we note a careful and scholarly paper by Prof. Gotthard Deutsch on the Jew in economic life, with special reference to Poland. On the whole, the Central Conference of American Rabbis entitled to commendation for its new, the thirtieth yearbook.

Congressman Henry L. Emerson, of Cleveland, is the sponsor of a bill now before the House of Representatives, which prohibits sending through the mail a publication or printed matter designed to stir up racial or religious hatreds. The design of this measure is obvious. Such a crusade as that at present conducted by Henry Ford would be subject thereby to heavy penalties. Whether the bill will be passed is a matter on which one cannot express an opinion. Whether the philosophy underlying the bill is sound and practical is a different proposition. Would such a law, for example, end the campaign waged by Henry Ford? Would it have the salutary effect of repressing anti-Semitic manifestations so as to end all thoughts of enmity, not to mention expressions of this sort, toward Jews? These are insistent questions which clamor for answer once a bill of this kind starts to run the gauntlet of public examination and investigation.

Anti-Semitism in Austria, as the career of the notorious Lueger, for many years chief burgomaster of Vienna, amply proved, was a startling menace to the well-being of the Jewish community even during the palmiest days of the monarchy so well governed by Franz Josef. Through the complete destruction of the empire of the Hapsburgs Austrian anti-Semitism has become a gigantic force, the danger of which to both Jews and non-Jews alike has been increased vastly. The anti-Semites, as was to have been anticipated, have pointed out the Jew as the cause of Austria's downfall, and this calumny has been taken up at its face value by all the non-Jewish elements in the State. The present situation of Austrian Jewry in presence of this development may be imagined.

THE HURT THAT HEALS.

"And they hearkened not unto Moses for anguish of spirit and for hard labor." (Ex. vi, 9.)

THERE is an anguish so deep as to drown in its own depth. There is a hurt so fierce as to destroy itself. There is a pain so keen, so excruciating, as to produce, by its sharp thrill, its own anesthesia. Suffering may by dint of hard blows break the very chain of misery it has been forging. The most terrible ache is that which aches so much that it ceases to ache. Oh, for the torment that knows no tears, for the agony of body and soul that ends in insensibility and stupor! There may be something agreeable in the lassitude that follows in the wake of pleasure; but there is nothing so terrifying as the awful calm and torpor of him who has gone through all possible phases of human torment and finally landed in the lowest region of hell. He has reached that point of saturation in his nature, where no calamity can add salt to his tears, burn to his wounds, distress to his pangs. He is dead to pain, dead to joy alike, dead to everything except his own deadness. His is not even the comfort of the grave, for he is not dead enough not to know that he is dead—he is a living corpse.

In the biblical story before us, a whole people had sunk into this appalling state of torpidity: here we deal with a case of mass stupor. Numbers, however, make the case only more impressive, furnish a more powerful illustration of a striking paradox in human nature. In the individual life the same holds true: some men can be hurt so intensely that nothing can hurt them any more.

But when this point of insensibility is reached, the gravest danger arises for the spiritual life. No wonder that Moses found it more difficult to rouse the Israelites than even to stir Pharaoh. The Israelites, blunted as they were by the hard strokes of fate, did not listen to him. His appeal did not mean anything to them. There was not a spot left in them, which he might soften. They were reduced to the condition of mere meat-machines, with the last instinct of rebellion—that redeeming attribute of the spirit which borders on the sublime—crushed out of them. They could not be helped, for they would not help themselves. They did not care. And therefore Moses cared for them all the more. He bestowed upon them all his pity, for none are so pitiful as they who are past pity.

We reserve a shred of pity at any rate for such as fall into this state of sub-human hardness through no fault of their own. But we have only contempt for such as deliberately harden their nature to the point of insensibility. There is a species of cultivated pachydermy, which the worldly-wise regard the essence of prudence. It is held objectionable in any man to be so sensitive as to be exposed to all the hurts of life; and, contrariwise, to armor oneself in "triple brass," so as to cause all arrows to recoil from the impervious shield, is regarded the part of a real upstanding man. We easily recognize in this attitude the old enemy of man—the desire for safety. To be safe rather than right, to be secure rather than venturesome, to seek a mean shelter rather than the glorious freedom of the spiritual life with all its hazards, one must walk roughshod over the earth, caring for nothing, considering nothing, being touched deeply by no experience, never roused to indignation, stirred to pity, or stabbed by the tragic beauty of the world. Indifference is thus made into a virtue, apathy raised to wisdom, bluntness exalted into vigorous manhood.

Now, one may grant that over-sensitiveness is a shortcoming, though, surely, it is a defect that has many compensations. But between the over-sensitive on the one hand and the insensitive on the other, there ought to be an easy choice. Rather, much rather, the man with a tender skin beneath which beats a tender heart than the man with the toughened exterior whose unfeeling pachydermy has penetrated down to the core of his nature. The former may be unfit for living, but the latter is unfit for life.

The high ideal of true manhood is to attain to the fine temper of steel: which the harder it is retains the finer edge. To keep the fine edge of our nature unblunted, unimpaired, with hardness making for keenness and noble sensitiveness: this is the purpose of the education of a lifetime. Without this, either the bluntness of sheer despair, or the stolidity of the prudent, or the sentimentality of those who easily chafe, will make havoc of our days.

But, above all, this should be borne in mind—that the test of spiritual worth is a large capacity for being hurt. He who cannot be hurt cannot be healed. He who is safe from hurts cannot be saved. The universe enters our consciousness by the door of pain as through no other entrance. There is tragedy in the world, covering the face of things with the dew of tears, and it is this dew-dew veil of tragedy that lends the world all its grandeur, all its beauty. One must feel that: feel the titanic struggle of vast forces that move through the universe and tie themselves up in a living, writhing knot, in order to redeem existence through pain and suffering and, particularly, through the haunting sense of frustration that suspends all being on the slender thread of hopeless hope. Not to feel this; not to feel the tragic grandeur of life, either from deliberate unconcern, or because one is too absorbed in one's personal fate, is to miss the meaning of life. To feel this; to feel the universal tragedy, is bound to result in placing all personal hurts in the proper setting of far-spread world-tragedy, and attempting to cure existing injuries by some heroic redeeming act. This does not mean a weak sympathy with the victims of wrongdoing; it means taking an active part in the divine drama.

Strange as it is, the great saviors of mankind were always the great sufferers. From being hurt by injustice and untruth they showed the way to justice and truth. Because they could bleed white, they poured their own life-sap into the veins of the generations, quickening them with new life.

JOEL BLAU.

HOW RELIEF WORK FUNCTIONS IN VIENNA.

An Interview With Director Wechsler of the American Joint Distribution Committee in Vienna by Our Vienna Correspondent.

LEON SCHALIT.
Vienna.—Dr. Wechsler, the well-known capable and excellent manager of the American Joint Distribution Committee for Austria and Czecho-Slovakia, the first manager of the "Joint" who is not an American, has been good enough to grant your correspondent a long and very interesting interview. At his fine office in the Sellenstatte, high up on the fourth floor, from which room one enjoys a capital sight of the city houseeroofs, and is continuously interrupted by important foreign and inland visitors and urgent business, questioned on important office and organization work by his large staff, Director Dr. Wechsler, who works until late every night, found time to give me the following valuable information. It may be pointed out that Director Wechsler is one of the foremost men who have given practical help to many thousands of our afflicted brethren. "Late in summer of this year," Dr. Wechsler began, "the A. J. D. C. throughout the world was faced with a new problem—the so-called new refugees' problem. It was chiefly caused by the war between Russia and Poland. This war, with its advance and withdrawal of whole armies, with changing military occupation of territories and changing systems of government, when often subordinate military organs had united all the power in their hands, has set the Jewish masses moving afresh. This

movement could not be properly called a "flight," as the movements during the Great War. During the world-war the Jewish citizens of a State fled from one part of that State into another of the same State where the government authorities and public organs still had to fulfill certain duties and obligations towards the fugitives. However, in this war between Russia and Poland it turned out to be a flight without means and without an aim, without proper possibilities to flee. To a large extent the fugitives succeeded in fleeing to the district of the Austrian Republic, and most of them gradually concentrated in Vienna. A smaller part fled to the districts of the Czecho-Slovakian Republic, especially to the Czech capital—Prague—and to Bratislava (formerly Pressburg), the capital of Slovakia.

In Austria as well as in Czecho-Slovakia, all classes of the Jewish population remained perfectly inactive in the face of this new wave of fugitives, so that the Joint Distribution Committee was the only factor left to help those unfortunates. Above all, we had to provide means for lodging and feeding. Most of the refugees arrived in very defective clothes, without boots and underwear. Those who had succeeded in passing the frontier in their flight often lost a large part of their belongings. Also the "Joint" was obliged to dress them, because in their ragged clothes they would cause the attention of the police and might be treated and removed as elements dangerous to public order. Many thousands received meals and lodging accommodation.

Out of these fugitive-masses gradually the following three groups crystallized: (1) persons who had relations in America who procured for them the official permission to land and sent them a ticket for their passage and some funds. When the war broke out, they were at Warsaw in order to obtain the necessary Consular visa, especially the American one. Often they were obliged to wait for such a visa for many weeks. When the American Consul had to leave Warsaw because of the advancing Bolsheviks, the fugitives set out to obtain the American visa at some other place. Thousands of men, women and children were in that category. (2) The second group consisted of young people, artisans or agricultural laborers, who had prepared for work in Palestine (Cheluzim) and had been waiting for the right moment to emigrate. The events in Poland suddenly set them moving. (3) The third group consisted of persons who in consequence of the events, out of fright and because of the war-time proceedings, took to flight, without means, without an aim, merely to get out of hell.

Especially of the second and third groups, I succeeded in getting hold of about 6,000 persons in Vienna. We helped about 2,000 young people to go to Palestine, contributing up to a third of their traveling expenses, in case they were qualified workers and physically fit. About 1,000 persons we helped to go westward, above all to Germany and Belgium. About another 1,000 we assisted to return home, as they were hoping after the armistice things would improve. The rest form a problem which we call the "new refugees' problem," and the solution of which, I should imagine, would be possible in two directions: (1) in establishing and creating possibilities for work, in the places where they stay at present, and (2) to find places for them where possibilities of work are attainable.

As regards the first group, I succeeded at Prague to obtain from the American Consul the visa of their passports. Almost from day to day difficulties have to be conquered. I had to ask the American Minister's help, and the Consul, and especially the Minister, helped me with great readiness. The emigrants often lacked any money and we were obliged to provide them with the necessary means to continue their journey. They had to pass various states on their way and we had conferences with the Consuls of the respective states; also with the Czecho-Slovakian railway ministry concerning the possibilities of transport, and with the Czech ministry for finances in order to enable the emigrants to take sufficient money along to repay their traveling expenses, for, according to the rules and regulations existing at present, without permission of the authorities no money may be taken out of the country. The Czech Ministry of Finance empowered the Prague office of the J. D. C. to stamp the passports with the amount of money carried along. This had an equal effect with the frontier authorities as a special permission. Thus we helped about 3,000 emigrants to America, the majority of whom went via Havre, some via Trieste.

Other groups of fugitives chiefly concentrated in Vienna, as the Czecho-Slovaks, would not permit them to stop in their territories. There are only about 1,000 fugitives in Slovakia, where, by negotiations with the Empowered Minister and Political President, I succeeded in receiving permission for them to stay for the time being. The government put barracks at our disposal which we furnished, and in these barracks by and by all the fugitives in Slovakia have been concentrated. I should like to point out that those barracks are by no means a "concentration camp"; the authorities have met us so far that as soon as a fugitive can produce his "legitimation" of the "Joint," he is allowed to move freely in Bratislava. All the official material and statements concerning the fugitives is now examined by us, and in the first place we try to ascertain (1) which of the fugitives have relatives in America in order to form a connection by way of the Personal Service Department between fugitives, and maybe well-to-do relatives, so that the latter might assist

the former and eventually take them to America; and (2) we believe that having succeeded in removing a considerable number from Bratislava, we shall be able to find possibilities of work for the others.

From the above you will recognize the immense difficulties of our work and the large funds of money required. Besides there is, as you well know, an appalling scarcity of foodstuffs in Slovakia, and the authorities were unable to give the new fugitives cards (tickets) for the rationed foodstuffs. An arrangement with the Slovakian Minister that he allow the fugitives to stop for the present was only possible on condition that we provide for them, and we have to get part of their foodstuffs imported. As at the moment they are not yet to hand, the Slovakian Government was good enough to meet us by advancing foodstuffs which we shall, of course, immediately return after arrival—especially have they advanced us flour.

Besides, there was the necessity of continuous diplomatic negotiations with the various government organs, also on a humanitarian basis. From the beginning of the world war a large number of fugitives live at Vienna who are in the foreground of political debates. These are the "old" fugitives. The population is much incited against them. The influx of the new fugitives might easily have led to scandals. From Prague and the whole of Czecho-Slovakia the old fugitives were gradually expelled and against the men fugitives a strong feeling of anti-Semitism has sprung up. Most of these new fugitives have been lodged in the hall of the Jewish town hall. All the time excesses against them were feared, and the recent outbreaks were the result of those pent-up feelings. Again, it has to be thanked to the American Legation at Prague which placed our offices (a matter of course), and the hall with the new fugitives under American protection, so that the mob ventured no attack.

This tremendous problem also means a very great claim on our capacity for work. From the contact with my colleagues I know that my colleagues in other countries, even if not at the very same time, have been faced with the most difficult new fugitives' problem. In Roumania arrived the fugitives from Southern Russia. In Constantinople, particularly due to a flight from the Wrangel-controlled area; in Lithuania, as well as in the so-called new border states of Western Russia, where the Jews flee from one district to another owing to the political changes and the incessant war in these states, the new fugitives are being sent against the other. The solution of this new fugitives' problem is more than difficult. The war, having already for six years, has not benefited of thousands of Jews moving. They live in various foreign states, but of any means of assistance. Theoretically, this problem may be solved, the central group table by saying that part of them is to return to their homes, and part could wander on, somewhat, especially the return to most places is impossible, because those regions are mostly destroyed. No economic life is left there, and often the return is impossible for technical and political reasons. And where are they to wander on? In which economically superior country could a larger number find shelter and refuge? There is only first, America, if they have relatives there, and second, Palestine, which, so far, can only receive them in very limited numbers.

Thus you will understand that we met at the last conferences in Vienna under the overwhelming weight of this new aid problem. It was our intention to make the best use of every member's long years of experiences, and to treat the problems common to all countries as unified as possible and to attain unified aid action, not only throughout Europe, but also in Asia Minor and as far east as Vladivostok. Most managers met for the first time in their lives at these conferences. In the hour of opening the proceedings a cablegram reached me

from the head offices in New York informing us that for the whole aid work of the "Joint" \$3,000,000 was appropriated. Of this \$3,000,000 40 per cent. was reserved for the aid action started in Russia, which was certainly justified. For the relief work in the whole world only \$18,000,000 was left. Within this scope the budgets had to be worked out, and the necessity has arisen to reduce the aid budgets in force up to now from 60 to 88 per cent.

For instance, my budget for Vienna has been reduced by about 86 per cent. You can easily imagine the situation of each of us who has to manage on relatively very scanty means. Therefore, each of us will be obliged only to consider the most necessary and most urgent matters. It certainly is no easy task not to help children without clothes, starved women, sick old men, by referring to the reduced budget. It is a most difficult task to rebuild an apparatus or organization within several weeks to the sixth part of its former working power. The members of the conference, all of whom, if I may so express it, came from the front of aid actions, are surely experienced men; on their way home each of them will have to make up his mind as to the new way in which he is to make both ends meet, and when he leaves the train he will have to appear before the committee and the needy population with a brand new, ready plan. So far work has been most difficult, owing to the various and different tendencies, political groups, etc. Then when we worked late at night I asked myself the question: "How long are we able to continue it? But now it may become desperate. And yet we think that to leave the flag at the present most critical moment would mean desertion. We shall uphold the flag and remain faithful to our brethren and sisters; and each of us immediately after the conferences went back to his post. But we sent a cablegram to the "Joint" of New York begging them to place the situation before the whole of the Jewish public. In this cablegram we said that

the distressing condition in Eastern and Central Europe, at Constantinople and in certain districts of Palestine and Syria render it impossible to work with the means at our disposal and also to liquidate the aid action by the end of June. We addressed the warmest appeal to American Jewry to save the work from bankruptcy. In our present terribly dark situation the hope that the Jews of America will not receive this appeal coldly is only one ray of light.

It is a matter of course that as Vienna, where we formed the material backbone of more than 30,000 old fugitives and of those new fugitives, where we have given most capital assistance to thousands of war victims, that at Vienna, where the aid actions of all European states work to the utmost, a real and thorough reduction of the joint's activity is unthinkable and incomprehensible. This week we have already been obliged to stop the distribution of meat to poor Jews. If we consider that those poor people in Vienna can only secure about the fifth part of their meat and bread ration and they can get none at present, and that they are unable even to buy that fifth part, because they have not the money, one will understand what a hard time this means for the Vienna Jewish war victims, when we give them more than one-half of the rations.

According to the J. D. C.'s cable from New York for the work of reconstruction, \$4,500,000 has been appropriated. Of course, if reconstruction is to be done on the proper basis, if it is to help only a fraction of the new war victims in practicing their former work and business or to learn a new trade, ever so much bigger funds will be indispensably necessary. This \$4,500,000 means a drop of water in the ocean of Jewish distress and misery. One must not forget that Jewry of Eastern and Central Europe, i. e. of the middle and working classes, are worn out by the steam roller of the war, of pogroms and the numberless other events in connection with it.

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CHILDREN'S PAGE

UNITED WE STAND.

Dear Children:
 In spite of the fact that it is human nature for men of a certain nationality or religious belief to live together, in every land which circumstances has forced them to adopt as their temporary or permanent home, the Jew has often been accused of clannishness. Thus, while we find in every large city an English, French, German or Italian quarter without it arousing any criticism, the Jewish quarter has always seemed to be the subject of attack by virulent writers who, whilst resenting our exclusiveness, would be the very first to post upon their hotels the sign, "Jews not desired." And whenever some of our misguided sheep have strayed from the fold they always had good reasons to regret it. On the contrary, from time immemorial, it has been proven that strangers in our midst have always flourished and prospered because the Jew, true to the teachings of the Torah, loves the stranger, and does his utmost to further his success. This is also proven by our Holy Torah, which tells us as follows: "And if a stranger or sojourner wax rich with thee." What has caused him to wax rich? His association with thee, says Rashi. "And they brother becomes poor near him." What has caused him to become poor? His association with him, because he has learned of his ways. "And he sell himself unto the sojourning stranger near thee, or to a descendant of a stranger's family." This is expressed by the words "Leeker mish-pachas ger," the two last words mean "an idol worshipper," whilst "Leeker" means "if he sells himself for the service of the idol itself," not that he worships it, but is a hewer of wood and a drawer of water for its ministrations. "After he hath sold himself shall he have the right of redemption," instantly. Do not allow him to become assimilated by the time the jubilee year will have arrived because, intrinsically, he has not purchased him, except to serve him until the jubilee year. For in the year of the jubilee he goes out, as it is said later: "Then shall he go out in the year of the jubilee." This has reference to an idol worshipper who is under your control and yet you shall not act arbitrarily with him, lest the Holy Name be profaned, but when you redeem him be exact to repay him the correct amount that is due him. According to the amount coming to him for every year let the idol worshipper deduct from the price paid. Thus, if there were twenty years from the time he was sold until the jubilee year and he bought him for twenty "maneh" we find that the idol worshipper bought the service of each year for a "maneh." And if he served him five years and was then to be redeemed, he should reckon off five "manim," and the servant should repay him fifteen "manim." And this is what is meant by "and the price of his sale shall be according to the number of years." "As the time a hired laborer shall have been with him," the price for every year shall be reckoned, as if he hired himself for a "maneh" a year, and according to that the deduction shall be made. "He shall not rule over him with rigor before thy eyes." If you see it you must prevent it. "And if he be not redeemed by one of these means," this teaches us that he is only redeemed by

one of these means, but does not go free in the sixth year (as the case of a Jewish master). "Then shall he go out in the year of the jubilee, both he and his children with him." The non-Jewish master is bound to support his children. "For unto me are the children of Israel servants. My bond takes precedence. I am the Lord your Eternal." He who subjugates them here below is accounted as though he would subjugate them in the heaven above.
 "Ye shall not make yourselves any idols." This is said in reference to the Jew who sells himself to a stranger. He should not say, "Inasmuch as my master leads an immoral life I will also follow his example; inasmuch as my master worships idols I will do likewise; inasmuch as my master profanes the Sabbath I will also do the same." Therefore is this command written here. These sections also are placed in logical sequence. First, the Torah warned us in reference to the seventh year of release, and if, on account of coveting money, he is suspected of violating the laws of the seventh year the consequence will be that he will be forced to sell his movable property. Therefore that section is followed by the section which tells us, "And if thou sell aught unto thy neighbor," which refers to the sale of that which passes from hand to hand. If he did not repent the result will be that he will sell some of his possessions; if he still did not repent he will be compelled to sell his house; if he yet did not repent he will be forced to borrow money and pay interest. All that follow are ever increasing in the severity of his punishment; if he still remains unrepentant the end will be that he will sell himself, and if yet he does not repent it is not enough that he will sell himself to an Israelite but even to a stranger. "And any carved stone shall you not place in your land to bow down upon it," even for the sake of Divine worship, because this bowing down was by prostrating one's self with hands and feet spread out, and the Torah has forbidden that to be done outside of the Holy Temple.
 "My Sabbaths shall ye keep, and my sanctuary shall ye reverence. I am the Lord. Faithful to recompense you for it."

BROOKLYN NOTES.

Rabbi Dolgenas Installed in Congregation Gates of Prayer.
 Last Sunday afternoon Rabbi Jacob A. Dolgenas was formally installed as spiritual leader of Congregation Gates of Prayer, Sumner Avenue, corner Van Buren Street, Brooklyn, and impressive ceremonies marked this occasion.



RABBI JACOB A. DOLGENAS.

The services began with a musical recital of Boruch Haboh by Cantor Kaminsky and his choir. Mr. S. J. Levy, president of the congregation, welcomed the rabbi and introduced the Rev. Dr. Bernard Drachman as the first speaker. Addresses were also delivered by Rabbi L. Goldberger, Rev. Dr. S. Rabinowitz, Rabbis Goldfarb and Halpern, Mrs. Landesberg and Mr. Stock. Mr. Milberg, on behalf of the rabbi's former charge, extended him best wishes in his new position.

Rabbi Dolgenas came here at an early age from Russia, where he was born in 1883. He received his Hebrew education at the Machzikei Talmud Torah and at the Jewish Theological Seminary. He has also studied privately with some of the foremost rabbis of the city. His secular education he received at the City College, Columbia and New York Universities.

The East New York Jewish Center. This (Friday) evening, at 7.30, Abraham S. Schomer, chairman of the Execu-

tive Committee for a Jewish World Congress, will address the Forum of the East New York Jewish Center, Zichru Torah Moishes, 382 Vermont Street, Brooklyn, on "The Why and Wherefore of a Jewish World Congress." Besides Mr. Schomer's address special Sabbath eve services will be held, conducted by the Rev. M. Z. Rabinowitz and Mordecai Hershman, rabbi and cantor of the congregation, respectively.

At the meeting of the congregation held on Monday, December 27, the resignation of Moses Lapidus, president, was regretfully accepted, and David Bisnoff, formerly chairman of the Board of Trustees, was elected in his place. The other officers are: Elias Reichman, vice-president; Samuel Weinkranz, treasurer; Samuel Mlinarsky, sub-treasurer; Bernard Trembitzky, financial and corresponding secretary, and M. Kamsky, recording secretary. The officers of the Ladies' Auxiliary are: Mrs. D. Bisnoff, president; Mrs. Chaiken and Mrs. Peltzman, vice-presidents; Mrs. Lieger, treasurer, and Mr. Rosenberg, secretary.

Jewish Home for Aged to Locate in Brooklyn.

The old Pope mansion, on Bushwick Avenue corner Himrod Street, has been purchased by the Jewish Home for the Aged and infirm and is being remodeled for occupancy by that institution, and it is expected, will be ready by April 1. The price paid the executors of the late George Pope for the property is said to be in the neighborhood of \$250,000.

Inmates of the present Jewish home, situated in Mount Vernon, N. Y., will be moved to the new quarters as soon as alterations have been completed. Thereafter the old home is to be used as summer quarters.

The new property, when finally altered, will contain accommodations for 200 inmates and will have a synagogue, located on the Himrod Street frontage, for their special use.

Jewish Big Sisters.
 The Jewish Big Sisters have organized a social service group with committees responsible for employment, clothing, medical care, entertainment, publicity, millinery and dressmaking. As each Big Sister at the fortnightly meeting at the Children's Court reports the needs of her own little sisters, the request for assistance is taken up by that particular committee.

A group of Adelphi College girls has joined the Big Sisters and each girl has

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CAMP MONT BLANC—A Separate Camp for Young Boys East of Park Lake.

her own little sister. Mrs. Marcus Rottenberg donated thirty sweaters to be given to the needy little sisters.

"President's Day" at the Council.

The next regular monthly meeting of the New York Section, Council Jewish Women, will be held on Tuesday afternoon, January 18, at 2.15 at the Central Synagogue, Lexington Avenue and Fifty-fifth Street. An address will be delivered by Mary Sandall on "The Great Gift" and during the afternoon greetings will be extended to the council by presidents of women's clubs in New York City, as follows: Mrs. Walter Comly, president New York State Federation of Women's Clubs; Mrs. Harry Lilly, President New York City Federation of Women's Clubs; Mrs. Belle de Rivera, honorary president New York City Federation of Women's Clubs; Miss Mary Garret Hay, president League of Women Voters; Mrs. Frederick Nathan, honorary president Consumers' League, New York City; Mrs. Francis McNiel Bacon, president woman's division, National Civic Federation in New York City.

Mizrachi Hatzoir to Organize Local Councils.

At a conference held on Monday, December 27, in this city, it was decided to organize local councils of Mizrachi Hatzoir in New York, Baltimore, Pittsburgh and Chicago. These local councils will have charge of Mizrachi Hatzoir activities in their respective localities, the planning of joint activities such as debates, contests of various sorts, public entertainments, work on behalf of Sabbath observance and Sabbath employment, National Fund and general Mizrachi activities, education work, etc. Since there are upwards of 35 groups of Mizrachi Hatzoir in Greater New York, two councils will be formed, one for the senior group and another for the junior groups. The needs and activities of the senior and junior groups are so different, that it was thought that the needs of both would best be served by the organization of two councils.

Dr. S. S. Wise's Son to Study for the Ministry.

James Waterman Wise, eldest son of Dr. Stephen S. Wise, it is announced, will follow the ministry and to that end will enter the Hebrew Union College at Cincinnati at the beginning of the next term.

If young Wise finally enters the ministry he will be the eighth direct lineal descendant on his father's side to follow that calling.

After being in business in New York City for the past twenty-six years as an upholsterer, cabinetmaker and polisher, Mr. I. Levinson has established himself at No. 244 North Avenue, New Rochelle, where he is now doing high-class work to the extreme satisfaction of a largely growing clientele. If you have anything to be done in Mr. Levinson's line it will be worth your while to have him estimate thereon. For convenience sake he may be reached by phoning to his residence, New Roch. 2624-W.

GUNTHER, NATHAN.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Gunther, late of the County of New York, to present the same with vouchers thereof to the subscribers, at place of transacting business, at the office of Julius J. Michael, No. 115 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of July, next.

Dated, New York, the 30th day of December, 1920.
ADOLF MOSBACHER, NATHAN D. STERN, Executors.
JULIUS J. MICHAEL, Attorney for Executors, 115 Broadway, N. Y. City.

ROSENTHAL, IGNATIUS LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignatius Louis Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, office of Whitman, Ottlinger & Ransom, No. 120 Broadway, in the City of New York, on or before the 11th day of July, next.
 Dated, New York, the 30th day of December, 1920.
B. ARTHUR ROSENTHAL, Administrator.
WHITMAN, OTTLINGER & RANSOM, Attorneys for Administrator, 120 Broadway, Manhattan, New York City.

Noted Galician Rabbi Here.

Rabbi Chaim Schapira of Drohobycz, Galicia, one of the most learned rabbis of that section and whose name is a household word in Eastern Europe, arrived in New York City last week and is now quartered with friends in Brooklyn. On the day of his arrival he was met by a large crowd and taken to the First Roumanian-American Synagogue, 77 Rivington Street, where the crowds who wished to see him were so great that a special detail of forty policemen was necessary to prevent him from being crushed.

Rabbi Schapira, who is a leader in the Zionist movement and strongly identified with the Mizrachi party, will soon leave here enroute to Palestine.

Reform Rabbis Honor Rabbi Silverman.

At the annual meeting of the Association of Reformed Rabbis of New York and Vicinity held in this city last Tuesday Rabbi Joseph Silverman was unanimously chosen as honorary president. The officers elected for the ensuing year are: Rabbi Samuel Schulman of Temple Beth-El, president; Rudolph Grossman of Temple Rodeph Shalom, vice-president; Jacob H. Tarshish of Yonkers, treasurer, and Richard M. Stern of New Rochelle, secretary.

The Liberty Bell Cafe, at No. 327 Fourth Avenue, this city, has again come into the hands of Mr. George C. Dreyer, who did so much to popularize this well known eating place, and the news will be welcomed by a host of former as well as present patrons. The Liberty Bell is one of the most popular restaurants in the business district, and it has been developed under the banner of one standard, and that is "the best only." The prices are reasonable, the service faultless and the cooking ideal.

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A COUNTRY SCHOOL FOR YOUNGER BOYS
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400 Rooms and Private Baths, Magnificent Ball-Room and Exquisite Music.

Special Rates for December

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PALESTINE FROM DAY TO DAY.

A Palestine Forest Company, with an authorized capital of £40,000 has been established in Jaffa. Messrs. Samuel Ashkenazy, David Ismozik, Joseph Kodronsky, A. L. Shorshovsky and Abraham Lewin are managers.

Twenty-five houses are to be built in the Yemenite quarters of Palestine on Jewish National Fund land.

Forty workers, among them several young women, are employed in road building in Rosh Pinah by the Jewish Colonization Association through "Hapoel Hazair." Some are repairing the main road, while others are working on roads leading to the fields. The young women are put on different phases of the work, many of them doing stone breaking, etc. All of them show devotion and satisfaction because of the favorable conditions under which they work.

Col. Donald Grey, head of the Palestine Public Works Department, expressed his satisfaction with the 250 Jewish workers on the Haifa-Jeida road.

"Arzenu," a Hebrew guidebook of Jerusalem and its environs, by N. A. Zutta and L. Sukenitz, and the fifth booklet of the "Memoirs of Vaad Haloshon" are the latest Hebrew books published under the auspices of the Zionist Commission.

Five manuscripts, 1,246 leaflets and 118 books are the latest contributions received by the Palestine National Library. Many more gifts are awaiting delivery to the library.

Three hundred and three pioneers who are working on the Tiberias-Semack road attend weekly meetings at which, together with two technical experts, they discuss the work for the following week and take up matters concerning the life

of the workers. In a building adjoining the "Hot Springs" of Tiberias the workers, of whom eighteen are young women, have arranged a reading room, study and dining hall. These workers earn from 30 to 45 piastres a day, of which they spend about nineteen on food. Fifteen young women and five young men look after the kitchen. The health conditions of the laborers are excellent, because all laborers are obliged to take quinine daily.

Under the auspices of the Agricultural Department of the Zionist Commission, the Kalandia group will commence the reclamation of parts of its new land. It is expected to commence afforestation in 1921 and engage in general agricultural work.

Patients of the "Hadassah" clinics in Palestine now have to pay a nominal fee for treatment. Persons unable to pay for medical attention must obtain gratis cards. It is announced that operations and treatments in the dental clinics will also be charged for.

In reply to the ten Jerusalem institutions which, through Rabbi Kuk, sent him New Year's greetings, Sir Herbert Samuel, British High Commissioner, wrote:

"I heartily appreciate the step taken by some of the leading institutions of the Jewish Community of Jerusalem in sending me beautifully illuminated letters of greeting.

"I am very grateful to the Jewish population of the country for their confidence in me and the hearty welcome accorded to me by them on every occasion. This confidence and friendship, of which the aforementioned greetings are the latest proof, encourage me in my work which, I feel certain, will benefit the Jewish population and the other inhabitants of Palestine.

"From the depth of my heart I wish you and those whom you represent happy wishes for the coming year."

Jitneys are the most recent innovation in Jerusalem. A motor bus has been established between the Jerusalem rail-

way station and Government House by order of His Excellency the High Commissioner, with the fare at five piastres.

Mr. Agronowitz of Haifa has been given the first important post offered to a Jew in the Customs House by being appointed appraiser at the Haifa Customs House.

Hebrew is one of the three official languages used in Palestine's postoffices, law courts, police, stations, etc. At the Ludd station a shield bearing the words "Trains for Jaffa" in Hebrew is conspicuously displayed.

CORRESPONDENCE.

Letting Social Workers Go.

Editor Hebrew Standard:—

I am reliably informed that Dr. Ludwig B. Bernstein, executive director of the Bureau of Jewish Social Research, has resigned his position in order to accept the executive directorship of the Federation of Jewish Philanthropies of Pittsburgh, beginning January 1, 1921.

Another highly efficient and statesmanlike social worker shakes off the dust of complex, unwieldy and cross-purposed New York from his cloak and enters upon new constructive social effort in a smaller but perhaps more amenable Jewish community. Why does New York permit social workers of Dr. Bernstein's type to go? Why is it, as you yourself have editorially commented some time ago, that New York is indifferent to the passing out of its prominent social workers? Does it seem likely that younger blood will immediately spring into their places? The prospects are not that good. We need the mature experience and sober professional outlook of men of the type that labors eighteen years on a cottage plan orphan asylum and proclaims to the world that the experiment is successful and a contribution to society. We must induce to remain in New York men of such intellectual caliber as can in two years put a Bureau of Jewish Social Research on the map, a veritable Russel Sage Foundation for Jewish Work.

Cannot something be done to arouse an apathetic community to the value of its best professional workers?

AN INQUIRER.

New York, Dec. 30, 1920.

Business Men's Council to Meet.

A meeting of the Business Men's Council of the Federation for Support of Jewish Philanthropic Societies will be held on Monday evening, January 17, at the home of Peroy S. Straus, associate chairman. There will be present the councillors of the different industries. A program for 1921 will be outlined and discussed.

A luncheon conference to organize the Knit Goods and Sweater Division of the Business Men's Council of the Federation for Support of Jewish Philanthropic Societies, was held recently at the Aldine Club. Henry F. Samstag, chairman of the trade organization of the Business Men's Council, was the host, and among others present were Sidney A. Worms, of the Franklin Knitting Mills; Edwin J. Schlesinger, of the Louis Schlesinger Knitting Company; A. M. Mendelson, of the Marquette Knitting Mills; Solomon Lowenstein, executive director of the Federation, and Benjamin Doblin, secretary of the Business Men's Council.

Full co-operation of the Knit Goods and Sweater Industry was pledged by Mr. Worms, who assumed division leadership of the industry. The following have promised their aid and co-operation: Rudolph Schreiber, Harry Gropfer, Harry Kaufman of Manhattan Knitting Mills, Max Hirschman of Yale Knitting Mills, William Bloom of William Bloom & Co., Morris Beck of Beck Novelty Company, Ed Harris and Julian Harris of Simon Ascher Knitting Mills, and Bernard Steuer, secretary of the Sweater and Knitted Textile Manufacturers' Association.

Jewish Charities Get \$1,162,106 Through Joseph Frank's Will.

Appraisal of the estate of Joseph Frank, ribbon merchant, who died July 14, 1919, filed last week, shows that the Home for Aged and Infirm Hebrews and Mount Sinai Hospital, as residuary legatees, will receive \$581,106 each. The total value of the estate was \$1,489,656 gross and \$1,317,713 net. Mr. Frank gave \$75,000 to a niece and \$50,000 to a nephew, but left only \$500 to his brother, Jacob Frank, "because he is amply provided for with this world's goods."

Many women allow themselves to look beyond their years, and this in many instances is due to carelessness, for by a little time and application wrinkles may be smoothed, a ruddy complexion attained and a general youthfulness, so much admired, may be acquired. The American Beauty Salon, located in the Proctor building, Mt. Vernon, will show you how it may be done, and their splendid cold cream is invaluable for the purpose. They also do marcel waving, hair-dressing of all kind and carry a complete line of toilet articles.

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This magnificent hotel is located in the most exclusive section of this famous Winter resort and is equipped with all modern comforts and conveniences. Newly decorated and refurnished. Jewish dietary laws strictly observed. Daily concerts. All outdoor sports. Liberal service. Rooms single or en suite with or without bath. Make your reservations now. Phone Lakewood 429-476. FRANK SEIDEN, Prop.

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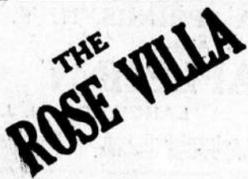
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J. D. C. to Discontinue Handling Individual Remittances to Territories Accessible to Private Banks.

The Transmission Bureau of the Joint Distribution Committee will soon discontinue its activities with regard to individual remittances to all those provinces or countries to which money can be sent through banks or through other channels. The bureau will confine itself to the sending of money to those countries only in which war conditions still prevail and which cannot be reached by private agencies, and the money, as in the past, will only be accepted with the understanding that the remitter shall himself assume all the risks connected with the transaction. As soon as any of these territories become accessible to private banks, the Joint Distribution Committee will discontinue the acceptance of private remittances for such territories.

That is the decision that was adopted at the meeting of the Executive Committee of the J. D. C. held Thursday night, December 30, 1920, following upon a report of the Committee of Finance, which had recommended that such steps be immediately undertaken.

Mr. Bernstein to Address Orach Chaim Study Circle.

Mr. John L. Bernstein, president of the Hebrew Immigrant and Aid Society, will address the Orach Chaim Study Circle next Monday evening at 8.30 at the Orach Chaim Synagogue, Lexington Avenue and Ninety-fifth street. Mr. Bernstein will speak on the all-absorbing topic of "Immigration," and all interested in the subject are invited to hear him. Refreshments will be served after the address.

Rabbi Lipkind Resigns.

An announcement in our last issue that Rabbi G. Lipkind had been re-elected by Temple Israel of Jamaica was incorrect. At the annual meeting of the congregation held on Tuesday, December 28, Rabbi Lipkind presented his resignation and the congregation voted to accept it.

Chiefly as a result of the efforts of the noted Jewish artist, Herman Struck, the B'nai B'rith of Berlin, Germany, have arranged an exhibition of Jewish art, in which a large number of Jewish artists are participating. The exhibit has attracted much attention and is being very favorably commented on by local art critics. It is hoped that the exhibition will ease the economic condition of some of the artists.

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"We serve food from Nature's own treasure, thus offering our guests perfect health and pleasure."
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JERUSALEM'S NEW WATER WORKS

By H. J. Shepstone (From Scientific American)

Not the least of the many blessings which the British have conferred upon Palestine as a result of their occupation of the country is the giving to Jerusalem of an ample water supply. Before their coming the Holy City was virtually dependent upon the rainfall for its water, collected and stored in cisterns. Many of these latter were situated under the houses or at the back of the premises and generally hidden from view. Water gathered during the rains on the flat roofs was conducted to them by pipes and there stored until wanted. Many of these cisterns were found to be in a sad state of repair and, what was worse, were the breeding places of many germ-carrying insects. The military authorities had them all cleaned out and repaired. Some of them had not been cleaned out for a hundred years and more.

But these rain water cisterns were not sufficient to supply the city's needs. Ever since she has been under Turkish rule Jerusalem has suffered from the lack of a good water supply. Except for one small spring, the Virgin's Fount, so named because it is believed the Mother of Christ drew water from it, Jerusalem cannot boast of a single fountain. It is situated outside the city in the Kedron Valley. True, a year or two before the war the Turks built a four-inch pipe from the old Pools of Solomon, to the south of Bethlehem, to the Temple area, but the supply was limited and for the most part reserved for the mosque. Even in Solomon's days the want of water was felt, and he obtained supplies from three reservoirs built in a valley just below Bethlehem. From these water was brought to the city by an aqueduct.

Over and over again engineers and others offered to repair these reservoirs and build a modern aqueduct, but the Turks always turned the proposition down or put obstacles in the way, with the result that Jerusalem had to depend upon the scanty rainfall for its water.

It was early in February, less than three months after the capture of Jerusalem, that the British began to grapple with this serious question. They went first to the Virgin's Fount and made an exhaustive study of this historic and interesting spring. As a result, they discovered that it was not an ordinary intermittent spring, but rather a fountain of the character of a geyser, for the flow occurs three to eight times a day, the output varying from 2,000 to 11,000 gallons each time. It was from this very spring that Hezekiah, over 2,600 years ago, conveyed water by means of a tunnel to the Pool of Siloam. Pipes were laid from the spring and water was pumped up to tanks in the Valley of Jehoshaphat, near the northeastern corner of the city wall.

Although this greatly improved matters, the supply was still found to be insufficient to meet the ever-growing demands of the city. An examination was now made of the Pools of Solomon to the south of Bethlehem. In the end, however, it was decided to repair and use the old reservoir, now known as Birkett Arroub, lying a few miles to the south of the Solomon Pools. It was built by Pontius Pilate and it was from here that he brought water to the city in the days of Christ.

Pilate's old reservoir was repaired and enlarged, its capacity to-day being 5,000,000 gallons. Galleries were built in various directions to tap the surrounding springs, including those of Ain ed Dirweh, in which, it is said, Philip baptized the eunuch. A powerful pumping plant was installed by which the water is pumped up to large reservoirs built on higher ground on the Hebron road, the water flowing from here by its own gravity in a one-foot iron pipe to twin pools on the hill west of the city, whence it is conducted to various standpipes in and around Jerusalem.

Pilate's aqueduct, ruins of which dot the landscape today, stretched for a distance of forty miles, though, as the crow flies, the Holy City lies but thirteen miles away. The British pipeline, however, is but fifteen miles in total length. As a result of this enterprise the death rate in the city has dropped by one-half.

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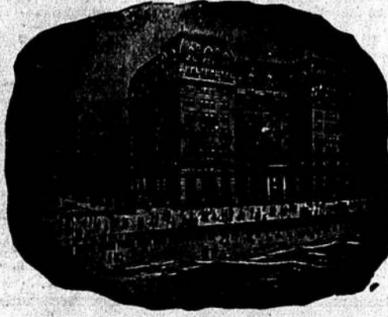
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"KAVISH," A TEMPORARY INDUSTRY.

By GERSHON AGRONSKY
 (Our Special Palestinian Correspondent)

Jerusalem, Dec. 1.
 "Kavish" is a Hebrew word which betokens a regulated road covered with mud or stone—a highway—but the word bids fair to become international. Palestinian pioneers writing to their parents or folks in Poland and Russia say: "Ya robotniyou na Kavish" (I am employed at "kavishing"). The work at "Kavish" is at the present moment the industry "par excellence" of a large, perhaps the major, part of our male and female pioneers, who have come to Palestine within the last four and five months due to their determination, grit, the aid of the Lord and the transportation firm of "Ma-avirim."

In Lower Galilee one can see the pioneers cutting stones in the mountains, carrying stones down the road, sitting on large stones belaboring them with hammers, engaged with their whole heart and soul in the simple process of hewing one large stone into many small ones. Often one sees groups carrying baskets full of dirt, which they empty into earth pits, and then go on the road again, filling up new baskets, to resume the work again.

As to terms of employment, the pioneers are pieceworkers, or perhaps workers by the measure, and there are some 2,000 of them engaged in the undertaking. They receive so many "piastres" for so much square yard of canal or milled or ground stones. Their minimum earnings are 25 piastres, or about \$1, a day, and a maximum of 50 piastres. They live in little huts near the place of their employment, eat in a community kitchen, where it costs them about 20 piastres a day, and wear whatever God will grant them. While the weather was warm they would be wearing almost no clothing at all from the belt up, leaving their upper bodies entirely bare, so that after a few weeks they became bronzed and their muscles like iron. Both men and women, while it was warmer, were going without shoes, not to speak of stockings. But now that it is raining and the air is chilly they begin to regret their old clothes, which the society of "Ma-avirim" advised them to leave in Vienna and Trieste.

There are four principal "kavishim" employing most of the pioneers—the proposed highways between Samak and Tiberias, Tiberias and Tivcha, Apula to Nazareth and Haifa to Djeda. The pride of all "kavishim" is the first named road, where some 600 workers are employed, where conditions of life are more or less satisfactory, where one can see signs of inner organization and social collaboration. This is the "kavish" of "Achduth Avodah," the stronger one of the two Jewish labor organizations, which had time to arrange for booths and other temporary housing for the workers and was successful enough to obtain a large group of "chaluzim" from Crimea, who have organized themselves into a labor corps, following the will of their martyred rabbi and leader Trumfeldler. The same party has obtained the contract for the other large highway from Tiberias to Tibcha. The first important highway from the western shore of Lake Genezareth, leading from Semek to Tibcha, will serve as a memorial of Trumfeldler, the leading pioneer.

The other two "kavishim" mentioned above are under the jurisdiction of "Poel Ha-Zair." The latter could not provide themselves sufficiently with booths and working utensils and their working con-

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ditions are not as good as those near Lake Genezareth. The passerby can see the difference at once.

What the workers lack in all of the four "kavishim" may soon be supplied. The least that a pioneer must have, working where the sky is his roof and the wet soil his bed, is a pair of strong boots, woolen socks, woolen shirts, two or three woolen blankets. Having those things, he has what the soldier in camp, the Indian and the Egyptians who work under similar circumstances must have. In the absence of those things, one is subjected to any kind of a cold, and particularly pneumonia. Our "kavish" workers, or the most of them, do not possess all their needs. Nobody in particular is responsible for that—least of all the labor organizations, which have no funds with which to buy. The Zionist Commission cannot be held responsible, because to purchase the necessary materials from the army disposal stores it would be necessary to cut from an overcrowded budget, against which no demand can be made.

The government claims that it cannot do any more because it is limited in its expenditures and to keep them as low as possible it might be compelled to resort to cheap Arabian labor. The pioneer himself cannot be expected to save from his meager earnings to purchase the above necessities.

The only organization attempting to procure the necessary minimum for the chaluzim, which will amount to some \$40,000 for the 3,000 men, is the Zionist Commission. It is not yet clear from where ultimate aid will come—perhaps from nearby Egypt. Zionists there have responded warmly when an appeal was made to them, and they showed that they could produce 2,000 additional workers if conditions were improved. Perhaps they will arrange for some sort of a sale of the materials on the installment basis, to be repaid by the pioneers themselves in some five or six months. At any rate, little if anything is expected from rich Uncle Sam, although we hear so much of your grandiose plans for the future.

The "Kavish" industry is and must remain a temporary one. This is a sort of emergency work of the Zionist organi-

zation preparatory to the work of real colonization, which has caused some 90 per cent. of all "chaluzim" to come here. But the "Kavish" work is rich in precedents, in that it showed that conditions of work were created through immigration, just as immigration is made possible through working possibilities. For Palestine precedents are the most important thing. Nobody would think of calling for a few thousand workers from Poland, but when the young men are here it is not hard to supply them with work, and the government loses nothing. As stated the contract is turned over to a Jewish labor organization, which is guaranteed by the Zionist Commission that it will carry out the work, supplying the necessary living quarters and working materials, which, when undertaken by a private contractor, would probably result in the employment of cheap Arabian labor. Here the government sees to it that the individual employee earns at least twice as much as he would under a private contractor. The only one who loses is the possible middleman or "go-between," who ordinarily earns a few thousand pounds for supplying labor. This state of affairs is an important precedent, if you please. The experiment of Jewish labor at unskilled, common labor, as was seen among the "Gentiles," will probably free us in a very short time from the menace of a labor corps like the one that built most of the military roads in Palestine during the late war. This corps would undoubtedly continue its existence if not for the "chaluzim." The government has now gotten in contact with the Zionist Commission and the labor organizations for the purpose of organizing Jewish labor on the railroads and trains, where thousands of skilled and unskilled workers are demanded. The experience gained by our Jewish workers eat the temporary work of "kavishing" will undoubtedly be of great advantage to them when Ruttenberg's project of irrigation will begin to be carried out.

We must, therefore, recognize the importance of "kavish," even though its work is temporary in nature and conditions are not wholly satisfactory.

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The United Synagogue Convention.
 Preparations for the ninth annual convention of the United Synagogue of America and the fourth annual convention of the Woman's League of the United Synagogue are practically completed.

The sessions will be held at the Jewish Theological Seminary, 531 West 123d street, New York city, on January 16, 17 and 18. On the Sabbath preceding the convention the pulpits of a number of the more prominent Orthodox and Conservative synagogues will be occupied by out-of-town rabbis. On Monday night the New York branch of the United Synagogue will tender a banquet to the out-of-town delegates.

The business of the convention will center about the work and organization of the synagogue. The second session of the convention will be devoted to a symposium on the synagogue and its work. The program of this session is as follows: "The Function and Organization of the Synagogue," Prof. M. M. Kaplan, New York; "The Financing of the Synagogue," Mr. Simon Davis of Pittsburgh, Pa.; "The Financing of New York, Mr. Jacob Klein of New York and Mr. Sol Ulmer of Cleveland; "The Synagogue and Jewish Education," Rabbi A. M. Hershman, Detroit; "Aspects of Sisterhood Activities," Mrs. R. H. Melamed, Brooklyn, N. Y.; "The Synagogue and Public Worship, Including Friday Evening Services, Thanksgiving Services, Etc.," Dr. Jacob Kohn, New York.

The third session will take place Sunday night and will consist of a conference of young people's organizations. Young people's societies affiliated with Orthodox and Conservative Congregations throughout the country and representative national young people's organizations, such as Young Judaea, the League of the Jewish Youth, Young Israel and the Friedlaender Memorial Conference, have appointed representatives to take part in this meeting.

Amongst the important reports expected, the one on "The Interpretation of Jewish Law," Prof. Louis Ginzberg, chairman, is of special significance. This committee has issued responses to a number of important questions, and the results of its work will be presented at the convention. The responses themselves will be put in the archives of the United Synagogue and will probably be published from time to time.

At the session of the Women's League, which will take place Monday afternoon, Miss Jessie Bogen of the Joint Distribution Committee will deliver an address on "The Care of the Jewish War Orphans." There will also be a symposium on the auxiliary as follows: "The Auxiliary and the Synagogue," Mrs. Morris Silverman, New York; "The Auxiliary and Participation in Public Life," Mrs. Max L. Margolis, Philadelphia, Pa.

Hundreds of delegates have already been appointed and it is expected that this convention will be the largest and most important held thus far by the United Synagogue and the Women's League.

Anti-Semites Convicted for Slander of Rabbis.
 Nuremberg, Bavaria (Jewish News Service).—In the local anti-Semitic "Nuremberger Stadtzeitung" an article was published charging that Rabbis have aided war-slackers and people who sought to evade their military obligations. The assertion was made that Rabbis kept Jewish young men in their rooms, synagogues and even cellars.

An action of criminal libel was instituted by the Association of Bavarian Rabbis against the anti-Semitic author of the article one Brasser and the editor of the newspaper Dr. Schultz.

Both men were convicted and sentenced to pay a penalty of 500 marks each.

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Rothschild Bank in Berlin.
 Berlin (Jewish News Service).—The Rothschild family has purchased the well known banking establishment "A. Falkenburger" and one of the Rothschilds, Mr. von Goldschmidt-Rothschild, will settle in Berlin as general manager of the bank.
 This is the first time in the history of the Rothschilds that they have established a bank in Berlin. Heretofore their places of business were only in Frankfurt, Paris, London and Vienna.

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Intercollegiate Zionist Close Successful Convention.

A firm determination to continue to exist, and to aid in the practical advancement of Zionism was expressed by the intercollegiate Zionist Association at its recent convention in New York City. The organization which will now have to provide for its own finances and will exist as an autonomous body, passed the following resolution:

"The purpose of the I. Z. A. will be the practical advancement of Zionism, and the study of Jewish life and problems to that end, this purpose to be achieved through lectures on Zionism, modern Jewish problems in Palestine, as well as in the Diaspora, and by organizing intensive study groups for such students who wish to specialize in certain fields of Jewish activities and Palestine service."

Greetings were received from Justice Louis D. Brandeis, Judge Julian W. Mack, Jacob deHaas, Professor Felix Frankfurter and many others. Delegates were present from all parts of the country.

The following are the new officers of the governing board:

Dr. Norman Saltt, president; Mr. Philip Slomowitz, vice-president; Miss Sarah C. Pitkowsky, secretary; Mrs. N. Lindhelm, treasurer. Educational Committee of Governing Board: Dr. David S. Blondheim, Dr. Mordecai M. Kaplan and Mr. Marvin Lowenthal. Finance Committee: Mrs. Mary Fels, Mr. Boris Grabelsky, Mr. Reuben Grisman, Mr. Marcus Rottenberg and Mr. David Tannenbaum. Administrative Committee: Mr. Abe Cohen, Miss Ethel Cohen, Mr. Max Davidson, Mr. Max Levin and Mr. Nathaniel Waldman.

Senator McCormick Views Plight of Jewish Emigrants in Warsaw.

Warsaw (Special Cable to Jewish News Service).—Senator-elect Medill McCormick, who is now traveling through the war-stricken section of Central Europe as the special representative of President-elect Harding, while in Warsaw, before his departure for Berlin, had a conference with a prominent American Jew concerning present and prospective emigration from Poland to the United States.

The American Jew described to the Senator the difficulties encountered in recent times at the issuance of visas of passports by the American consul. Senator McCormick personally paid a visit to the Consulate, made an inspection of the long lines in the streets leading to the Consulate and spoke to many of the prospective emigrants. The Senator promised aid in the obtaining of visas.

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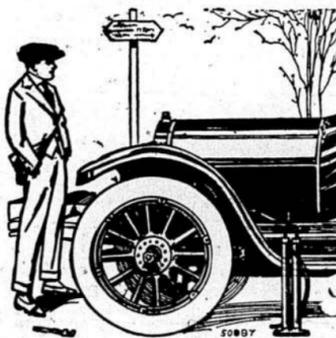
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As at the end of the world war, so now everything had to be begun all over again, and the devastation is greater now than at that time.

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JEWISH CALENDAR.

5681 1920-21 Rosh Chodesh Shebat Monday, January 10

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viki, so that at best Poland will have only 30 per cent. of the food it must have.

Reconstruction is possible today only in those districts of Congress Poland which were least affected by the Bolshevik offensive.

Recently the Joint Distribution Committee supplied the labor co-operatives in these districts with \$100,000 worth of tools for tailors, shoemakers and carpenters.

And now another menace threatens the Jewish masses in Poland: the property and intellectual Jews are leaving Poland, and the masses are left leaderless.

flee wither soever their eyes will lead them. Take the case of the noted author, A. D. Nomborg, for example.

Of all this, as of the situation in Poland in general, people here seem to have a very poor idea.

The Warsaw office of the Joint Distribution Committee can handle ten thousand remittances a week.

Germans Term Anti-Semitism a "Form of Anti-Christianity."

The Central Association of German Citizens of the Jewish Faith recently organized in Berlin a monster demonstration addressed by Christian clergymen.

Dr. Bittlinger, a Protestant pastor, opened the proceedings by asserting that Jews had contributed greatly to the welfare of their country.

The second speaker was Dr. Dietrich, likewise a Protestant clergyman. He condemned anti-Semitism from the point of view of logic, morality and religion.

Sir Eric Drummond and the Jews.

Sir Eric Drummond, the secretary general of the League of Nations, shortly after his arrival in Geneva, paid a visit with a number of his assistants to Dr. Ginsburger, the chief rabbi of the town.

In his reply, Sir Eric assured the rabbi of his admiration and sympathy for the Jews. He recalled England's work in Palestine and the eminently successful achievements of Sir Herbert Samuel there.

Nathan Drucker, an old-time resident of Cincinnati, Ohio, died last week at the age of eighty-one.

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STANDING FOR OUR RIGHTS.

Some weak-kneed Jews believe that it is a mistake for the Jew to strike back when his name is aspersed and his honor called into question, but that he should bear with the contumely of the world with a patient shrug. They claim that all our answering back will do us no good, but will simply aggravate the attitude of the unchristian Christian world toward us. Be that as it may, if the Jew has any honor in him, he will stand up for his rights, even though it have the tendency to array the world against him in greater numbers. We cannot hope to gain the respect of men by bending our backs and letting them walk over us. We must have a certain amount of dignity and assert ourselves wherever and whenever the occasion calls for it. We do not believe in that hyper-sensitiveness which is characteristic of a great many among us, but all the more do we deprecate that cringing, fawning, servile attitude which many a Jew displays simply to win his way into the favor of some scapegrace politician or other Christian no better than he. We are not simply to be tolerated; we have certain rights which the world is bound to respect, and if the world refuses to respect these rights, we must hold them up in their proper light and see to it that it makes amends for its unchristian spirit.

It is not less aggressiveness that we need; it is more of it. We have endured the abuse and contumely of the world all too long. The world is certain to take advantage of the man who submissively yields without retort or defense to the harsh treatment it metes out to him. It is easy for the church to preach the doctrine of non-resistance to evil and ask the Jew to carry it out in his life, while it itself has been for the past 1,800 years the very incarnation of all that is fiendish and hellish toward the Jew. The teaching that the "meek shall inherit the earth" sounds very nice, but history does not bear out the statement. The more uncomplainingly we submit to the abuse of the world the more liable is the world to continue to impose upon us. At every turn our Christian friends have sought to keep us down. We have been made to fight for every inch of ground. Their wrongs they charge to us. History seems to repeat itself. Today again we are witnessing a rehearsal of the acts and scenes of the Middle Ages. Whatever is awry in the world is charged up to the account of the Jew. Then they were held responsible for the black death, the poisoning of wells and a thousand and one misdemeanors with which they had nothing to do. And today we are made responsible for the social, the economical, the industrial conditions and what not that obtain in the busy marts of the world. As though these things were in the power of the Jew's shapings!

Talk about a suffering Messiah! This title does not belong to one man—it belongs to an entire people. It is Israel who has been and is today the suffering Messiah of mankind. He is made the scapegoat to bear the sins of the nations. We are not so blind to the reality of things as to fail to see that we are far from perfect. We know that we have our faults and foibles. But those who charge these faults to us had better look to see whether their own characters are flawless. Statistics will prove that when it comes to a question of right living the Jew stands head and shoulders above his Christian neighbor. The Jew need not, therefore, submit to insults and rebuffs. We may never get justice from the world, but it would be the greatest injustice on our part were we not to do all in our power to make the world see the error of its ways and at least fight for a redress at its hands. It is the inhumanity of man that has during all these years put the Jew on the defensive. It would be rank cowardice if in the face of the world's opposition the Jew would not assert his rights and boldly and aggressively demand, if nothing more, at least simple justice.—Rabbi H. A. Merfeld, Monroe, La., in the Jewish Monitor.

Saloniki Jews Complain of Chicanery. Saloniki (special cable to I. J. P. B.)—It became known in the recent elections, in which Venizelos' party suffered a severe defeat, Saloniki Jews were subjected to all sorts of chicanery. The police of the city, aiding Venizelos, refused to let the Jews enter the polling places and many voters or would-be voters were compelled to hide in their homes for fear of severe reprisals. At a public meeting held by the Jews of this city and largely attended, particularly by business men and other citizens of prominence, a resolution was adopted calling upon the new government to order a strict investigation of the illegal conduct of the Saloniki police, with the view of punishing the guilty. The charge has also been made that special election districts were arranged in the city for Jewish voters so as to enable the election officials to find out how the Jewish voters have cast their ballots.

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HYMAN, SYDNEY M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sydney M. Hyman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Stein & Salant, No. 1328 Broadway, in the Borough of Manhattan, City of New York, on or before the 31st day of January, next.

HIRSCH, PEARL T.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pearl T. Hirsch, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Louis Werner, his attorney, at No. 37 Liberty Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1921, next.

KAHN, HENRIETTA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta Kahn, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Sellberg, Lewis & Strouse, No. 43 Cedar Street, in the Borough of Manhattan, City of New York, on or before the first day of February, next.

ULMAN, JULIEN STEVENS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julien Stevens Ulman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at their place of transacting business, Room No. 1915, No. 37 Cedar Street, in the City of New York, on or before the first day of February, next.

SHAPERO, DORA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dora Shapiro, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Otto A. Samuels, at No. 217 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of January, next.

COHEN, BENTON.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benton Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Wolf & Kohn, at No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of January, 1921.

COHEY, JOSEPH MEYER.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Meyer Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Meyer D. Siegel, her attorney, at No. 63 Park Row, in the Borough of Manhattan, City of New York, on or before the 7th day of March, next.

YOUNKER, HERMAN.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Younker, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wise & Ottenberg, No. 206 Broadway, Borough of Manhattan, City of New York, on or before the 37th day of April 1921, next.

BACHARACH, AARON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aaron Bacharach, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Jeffrey J. Lewin, her attorney, at No. 41 Warren Street, New York City, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of May, 1921, next.

KAPLAN, ALBERT A.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert A. Kaplan, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at No. 7 Vestry Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of April, 1921, next.

KLEIN, WILLIAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Klein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Rogers & Rogers, their attorneys, at No. 66 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of June, 1921, next.

HENRY, WILLIAM.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Henry, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Spornberg & Connolly, their attorneys, at No. 347 Madison Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of June, 1921, next.

MOLENDO, HERRMAN.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herrman Molendo, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Greenthal & Greenthal, their attorneys, at No. 277 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of March, 1921, next.

MANN, JOSEPH H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph H. Mann, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Arnstein & Levy, her attorneys, No. 128 Broadway, Manhattan, in the City of New York, on or before the 31st day of January, next.

KOLISCH, IDA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ida Kolisch, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Saul J. Dickheiser, Esq., No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March, 1921.

DOCTER, ROSA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Docter, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorneys, Wolf & Kohn, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 6th day of April, 1921.

KAUFMAN, ISIDOR.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidor Kaufman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Samuel N. Freedman, No. 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May, next.

LEFKOWITZ, GUSSIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gussie Lefkowitz, also known as "Gussie Herbit" and "Gussie Lindner," late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Nathan D. Stern, his attorney, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 22nd day of May, next.

KLEIN, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Klein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel Sturtz, their attorney, at No. 198 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, next.

HERZOG, CELIA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Celia Herzog, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at their place of transacting business, at the office of Chas. S. Rosenthal, attorney for the Administrator, No. 87 Broadway, Borough of Manhattan, in the City of New York, on or before the 23rd day of May, next.

STERN, SOPHIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Goldsmith, Cohen, Cole & Weiss, their attorneys, at No. 61 Broadway, Borough of Manhattan, City of New York, State of New York, on or before the 21st day of May, 1921, next.

STEINER, HENRY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Steiner, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of his attorneys, Guggenheimer, Untermyer & Marshall, No. 120 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of May, next.

WERTHEIM, JACOB.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Wertheim, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of his attorneys, Guggenheimer, Untermyer & Marshall, No. 120 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of July, next.

KOMMEL, AARON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aaron Kommel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob I. Berlan, one of the Executors, No. 346 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of July, 1921, next.

BLUMENTHAL, BARETTE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barette Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of their attorneys, Wolf & Kohn, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of March, next.

GOLDENTHAL, CAROL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carol Goldenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, in care of Wm. Klein, her attorney, No. 120 Broadway, in the City of New York, on or before the 7th day of February, next.

NASANOWITZ, MARCUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus Nasanowitz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Rogers & Rogers, Esqs., No. 66 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of February, 1921.

PFEBERBLUM, ABRAHAM.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Pfeferblum (also known as Abraham Pfeferblum), late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Modie Harris, her attorney, No. 20 Broad Street, Borough of Manhattan, on or before the 25th day of March, next.

SCHALL, IKE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ike Schall, also known as Isaac Schall, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Saul J. Dickheiser, Esq., No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921.

SULZBACHER, JETTE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jette Sulzbacher, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Saul J. Dickheiser, Esq., No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921.

HELLER, KATIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Katie Heller, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Emanuel Van Dornot, his attorney, at No. 115 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of January, 1921, next.

DUBROWITZ, ABRAHAM.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Dubrowitz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Kornbluth & Pollack, their attorneys, at No. 27 East 22d Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of March, 1921, next.

STAINAU, ISAAC.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Stainau, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stein & Salant, their attorneys, at No. 1328 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of April, 1921, next.

BAMBERGER, HERMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Bamberger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Rose & Paskus, his attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of May, next.

MAYER, REBECCA.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rebecca Mayer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Felner & Maass, their attorneys, at No. 66 Pine Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2nd day of May, 1921, next.

NEW, ABRAHAM.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham New, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stein & Salant, their attorneys, at No. 1328 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of July, 1921, next.

COHEN, JACOB.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Morris and Samuel Meyers, her attorneys, at No. 1 Madison Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of February, 1921, next.

GERSON, ROBERT.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Robert Gerson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at their place of transacting business, at the office of Mervyn Wolf, their attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of April, 1921, next.

LESMA, EIK.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Eik Lesman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Solomon Ginsberg, her attorney, at No. 62 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 29th day of May, 1921, next.

COHEN, HYMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hyman Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stroock & Stroock, their attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of February, 1921, next.

COHEN, MICHAEL.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Michael Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, I. B. Ripin, No. 256 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of April, next.

UNGER, ADOLF L.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf L. Unger, also known as Adolph L. Unger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Frank F. Bergenfeld, her attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of April, 1921, next.

SIDENBERG, CHARLES.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Sidenberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. M. S. & I. S. Isaacs, No. 52 William Street, Borough of Manhattan, in the City of New York, on or before the 15th day of April, next.

BENDHEIM, BERTHOLD.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Berthold Bendheim, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, in the City of New York, on or before the 30th day of April, next.

BREITENBACH, MAX J.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max J. Breitenbach, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, William Klingenstein, No. 305 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of May, next.

BIRNBAUM, BERNHARD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernhard Birnbaum, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of H. S. & C. G. Bachrach, his attorneys, at No. 215 Montague Street, in the Borough of Brooklyn, in the City of New York, State of New York, on or before the 1st day of July, 1921, next.

WOLF, ALFRED E.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred E. Wolf, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Rose & Paskus, her attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of May, next.

FINE, JACOB.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Fine, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Matthew Swerling, his attorney, at No. 74 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of July, 1921, next.

GERSTLE, SOPHIE JACOBS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Jacobs Gerstle, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stroock & Stroock, No. 141 Broadway, in the City of New York, on or before the 1st day of October, next.

PACKARD, NATHAN J.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan J. Packard, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Joseph Rosenzweig, No. 99 Nassau Street, New York City, Borough of Manhattan, on or before the 14th day of January, next.

LEVI LOUIS.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Levi, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Leuchman & Goldsmith, their attorneys, at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of May, 1921, next.

FRANKENTHAL, CARRIE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carrie Frankenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Wolf & Kohn, his attorneys, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of May, next.

WEIL, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Weil, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Guggenheimer, Untermyer & Marshall, No. 120 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of May, next.

WEINBERG, ANSEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ansel Weinberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wise & Ottenberg, No. 206 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of May, next.

MEINSTEIN, JACOB.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Meinstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Saul J. Dickheiser, Esq., No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of March, 1921.

LEVY, EMMA MARION.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma Marion Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of L. & J. Joseph, their attorneys, at No. 135 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 4th day of June, 1921, next.

RHEINBERG, MAX S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max S. Rheinberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Herman B. Goodstein, her attorney, at No. 1457 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of May, 1921, next.

BERNHEIMER, GERTRUDE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gertrude Bernheimer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Rose & Paskus, their attorneys, at No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of June, next.

ADELSON, JOSEPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Adelson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Julius Miller, their attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, 1921, next.

FINE, JACOB.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Fine, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Matthew Swerling, his attorney, at No. 74 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of July, 1921, next.

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AN EARLY ZIONIST SCHEME

By ALBERT M. FRIEDENBERG, Esq., *Corresponding Secretary American Jewish Historical Society*

One of the most prominent and influential Jews in America during the first half of the nineteenth century was Mordecai Manuel Noah, of New York, the son of one of the patriot Jewish soldiers of the Revolution. In his life he filled many parts and filled them well; indeed, we shall at a convenient time in the future speak at length of this important politician and officeholder, lawyer and man of letters, who was a "pillar of the Portuguese synagogue of New York," and indefatigable in fostering good works for the city of his residence.

Today, however, we are immediately concerned only with the so-called Ararat scheme of Mordecai Manuel Noah, which has entitled him to be known in American Jewish history as the earliest American Zionist and which filled so large a place in the contemporaneous history of America in general. It must not be forgotten that, when Noah unfolded and then developed his plan he was at the height of his powers, known far and wide throughout the United States by persons of every creed and station.

As Noah was a fervid, patriotic American, his Ararat plan had no connection with *Eretz Yisrael*. Instead of being projected on the background of Palestine, the Holy Land, his Jewish state was to take root here in the United States of America.

Thus, at the outset we behold this interesting feature of the plan, which really bears no relation other than that of historic continuity with the modern Zionist movement in Israel. It, however, grew out of its author's firm purpose to ameliorate the condition of such of his fellow Jews throughout the world as suffered the evils of persecution. In this respect, perhaps, it has practical value and interest; certainly, we may look upon this as the second feature of importance which it displays.

When Noah was traveling abroad he became impressed with the unfortunate situation of his coreligionists in many of the countries of the Old World. His response to their appeal for help was immediate, practical and American. Immediate, because he would at once remove them from the clutches of their oppressors. Practical, because by founding a Jewish state he would not only help the victims of persecution, but assist

all of Jewry to be restored to its old estate as one of the living nations of the globe. American, because by setting up such a settlement within the confines of the territory of the United States, he was aiding in the development of the great *Hinterland* of this country.

So we find Noah determined to remove the oppressed Jews of Eu-

rope to an autonomous Jewish commonwealth in free America. His vision beheld no better or more fitting seat for this unique establishment than is the then still unpopulated Western extremity of the State of New York. In 1825, with the assistance of a Christian friend, one Samuel Leggett, Noah was enabled to consummate the purchase of no less than 2,555 acres of land situated

on Grand Island in the Niagara River, in the State of New York, for the modest sum of \$17,000. The commercial preliminaries of the project thus completed, we find Noah entering with unaffected zeal and enthusiasm on the consequent stages thereof. These were at one and the same time idealistic and practical. Noah's intense Jewishness

acquisition Ararat, redolent of the Biblical soil, and appointed himself governor and judge in Israel thereof. And as Noah never did anything by halves we are not surprised to learn that Ararat was solemnly set aside and consecrated to its new use in the same month and year. Indeed, this ceremony of dedication of Ararat is all that has persisted thereof to our

well as the program of the actual ceremonies of the occasion, has, as we have observed, come down to us. A few excerpts from this interesting address well deserve quotation.

Noah looked upon himself as the heaven-sent instrument to bring about the restoration of the Jewish state. "Born in a free country and educated in liberal principles, familiar with all the duties of government, having enjoyed the confidence of my fellow-citizens in various public trusts, ardently attached to the principles of our holy faith," he was, indeed, fitted to lead such a venture into the paths of success.

He proceeded on these lines. "I indulge in no chimerical views. I know this country, its soil, climate and resources, and confidently embark in the undertaking. Firm of purpose, when the object is public good, I allow no difficulties to check my progress. Urged to its consideration by strong and irresistible impulse, the project has always presented itself to me in the most cheering light, in the most alluring colors; and if the attempt shall result in ameliorating the condition of the Jews and shall create a generous and liberal feeling towards them and open to them the avenues of science, learning, fame, honor and happiness, who shall say that I have failed? I ask the trial, and will abide the result."

Alas! for human endeavor. Noah's project, so grandiloquently asserted, was foredoomed to failure.

Yet his peroration stressed the practical incidence of his proposal. ". . . A few pilgrims, driven to our continent by European persecution, have laid the foundation of a splendid empire. We have less difficulties to encounter, because we are surrounded by civilization; and a few Jews in this happy land, admonished by the past and animated by anticipations of the future, may increase rapidly and prosperously and under good government and wholesome laws, may fall back in time towards the Pacific Ocean, and possess a country the most fertile as it is capacious and valuable. We have long been captives in a land of strangers; we have long submitted patiently to oppression; we have long anxiously expected a temporal deliverance; but throughout the most terrible periods of calamity we have done nothing for ourselves. . . .



THE DEDICATION OF ARARAT TO ITS DEVOTED USE REVOLVED ABOUT AN ELABORATE DISCOURSE OF THE FOUNDER

roped through the idealistic elements of his plan; his American training displayed itself over the practical sides of the venture. On September 1, 1825, Noah issued a manifesto to the Jews of the entire world and invited them to quit the homes of their misery and settle on his Grand Island purchase. To round out his project on its important Jewish sides he had renamed his

days; the details of it stand out in American Jewish history and are well worthy our fond recollection.

The dedication of Ararat to its devoted use revolved about an elaborate discourse of the founder, who, as governor and judge in Israel of the new commonwealth, laid the cornerstone of the vast city of the Jews (seen by him as in a vision) to arise on Grand Island. This discourse, as

well as the program of the actual ceremonies of the occasion, has, as we have observed, come down to us. A few excerpts from this interesting address well deserve quotation.

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"The time has emphatically arrived to do something calculated to benefit our own condition and excite the admiration of the world, and we must commence the work in a country free from ignoble prejudices and legal disqualifications—a country in which liberty can be insured to the Jews without the loss of one drop of blood."

Noah's Ararat scheme proved still-born. Either the Jews of 1825 who were subject to persecution did not respond to his invitation to come to America, or such of them as heeded his summons preferred to remain in the populous cities of the Atlantic seaboard, where the beginnings of communal and congregational life were then successfully laid and where other coreligionists resided in sufficient number to make them feel at home. So the Noah purchase was not devoted to its founder's high purpose.

Of course, it has remained for our own day and for the traditional home of the Jews to attract our people back to a soil where a Jewish commonwealth once existed and where it may again be set up amid different auspices and surroundings. But Noah as the early American Zionist may well claim our interest and attention. That he should have made his proposal in the America of his time, and made it with such a wealth of true Jewish associations clustering about it, earmarks it as a historic program of genuine Jewish value. That he should have failed ignominiously was, after all, but human, and Jewish, too. At all events he aimed high and sought to reach his goal with an approach to perfection.

BRYAN DECRIES LIBELING THE JEWS.

The libel that is being circulated against the Jews, based on the so-called protocols, is absurd as well as cruel. It is astonishing that any one would build upon an anonymous publication an indictment against one of the greatest races in history.

I have read the protocols carefully and believe that they were either manufactured by an enemy of the Jewish people or written by an insane fanatic, more probably the former. If, as seems less likely, they represent the imaginings of an unbalanced brain it is grossly unfair to charge them up against the Jews in general. The diabolical character of the plot is enough to stamp it as either fraudulent or foolish. No such conspiracy could be planned by any considerable number, not to speak of the impossibility of carrying it out. It would require the joint effort of all the leaders of the race to make it a real conspiracy, and what representative Jew in the whole world would be suspected of contemplating such a crime?

I have the pleasure of knowing quite intimately many prominent Jews, among them (only to mention a few) Justice Brandeis of the Supreme Court; the great lawyer, Samuel Untermyer; the eminent jurist, Judge Mack; Nathan Straus, the world-famed philanthropist, and his brother Oscar, equally distinguished as a diplomat and peace advocate; Rabbi Wise, fearless preacher of righteousness; Julius Rosenwald, business man and humanitarian; Ambassador Morgenthau, who recently represented the United States at Constantinople; the two Kahns, Otto and Julius; Bernard Baruch, Sigmund Zeisler, A. J. Elias, etc.

Would any Jewish plan amount to much in this country without the support of these representatives of the race? And what Christian would be more prompt than they to expose and denounce such a conspiracy if it ever came to their notice?

The libel, while irritating, cannot do any permanent harm; it will soon be forgotten.—WILLIAM JENNINGS BRYAN, in signed editorial in *The Commoner*.

America must offer Asylum to the Jew*

By HON. GEORGE HUDDLESTON

(M. C. Alabama).

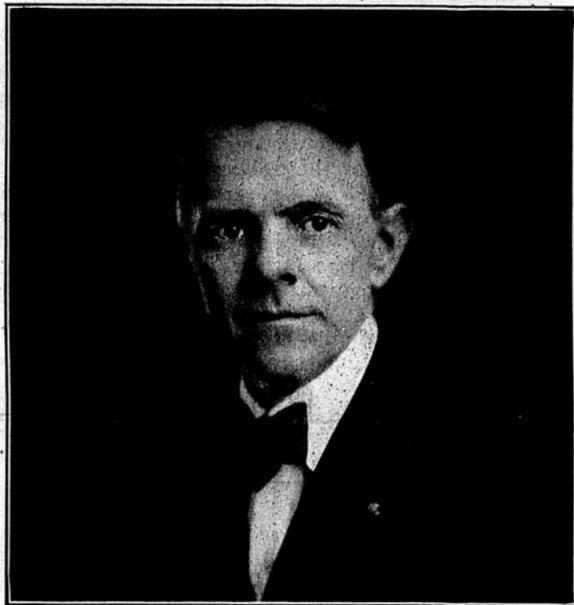
Mr. Chairman: I speak on this measure as an old-fashioned American, as one who comes of a stock so long in America that there is no record of when they came. So that I may be pardoned, I hope, for taking an old-fashioned American view of this question and for not adhering to some of the remarks which have been made upon this bill. I hold to old-fashioned ideals of Americanism and not to the new-fangled, narrow and chauvinistic spirit of nationalism. I still believe in the principles of Jefferson, in the principles recognized in the American Constitution, and in some of the old ideals for which our ancestors labored and fought.

It has been charged that this bill is an anti-Semitic bill, that it is aimed particularly at the Jews of Europe who are seeking to come here. To such an extent, if any, as the bill has the Jew particularly in view and aims at his exclusion, it is an irredeemably bad bill. I have no hesitation in saying that.

Oppression and abuse on racial and religious grounds. I can draw no other inference from the fact when a nation's entire population of a certain race and religion is seeking to escape from that nation.

I read with deep indignation accounts of Poland's anti-Jewish pogroms, of the butchery of men and women in cold blood. The stories of these atrocities were denied by representatives of Poland. Now we find them verified by the wholesale flight of the Jewish population. I can not forget that the new state of Poland was brought into being by the aid of America and her associates in the great war; that we have succored and sustained the Poles, furnished them supplies and loaned them money from the public funds.

More than that, we furnished many millions of dollars in supplies and munitions with which Poland might repel the Bolshevik invasions. I am deeply disappointed by the failure of Poland to appreciate the spirit



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GEORGE HUDDLESTON, M. C.

I read in the report of the committee a very significant statement, a statement of sinister significance, found on page 6, which is this:

The committee had confirmed the published statements of a commissioner of the Hebrew Sheltering and Aid Society of America made after his personal investigation in Poland to the effect that "if there were in existence a ship that could hold 3,000,000 human beings the 3,000,000 Jews of Poland would board it to escape to America."

I also read in the appendix, on page 11 of the report, comment on the situation as to applications for passports for emigration from Rumania:

Bucharest: Possibly 10 per cent. of applicants are Rumanians from Transylvania or the Old Kingdom. The remainder are Jews, mostly from Besarabia and Bukovina, practically all, except women and children, being petty merchants or salesmen. It should also be noted that the proportion of men emigrating is increasing, and that not a few are probably fugitives from Rumania, who have managed to obtain Rumanian passports. Ninety per cent. of applicants are Jews of both sexes and all ages.

I wonder, in the light of those statements, why it is that the Jews of Rumania and Rumania are seeking to escape, and the Jewish population to the last individual is seeking to escape from Poland. I wonder why it is. Their economic situation is not more severe than the balance of the populations of these countries. There exists no reason, so far as I can conceive, unless the Jews are meeting in the countries of their nativity with

in which American aid was given. America can not, and will not, be partner and companion with bloody-handed oppression of race and religion.

I have in mind also that Ukraine and Rumania are reaching out their hands to us for help. Already we have given substantial aid to Rumania. These people must be made to know that our country will not countenance rapine and murder; that we will not aid those who commit atrocities upon a harmless and inoffensive people.

The present "white" government of Hungary owes its existence in part to aid and sympathy extended by our government. It has repaid our humanitarianism by a "white terror" of its own. A recent dispatch states that 15,000 Jews have been gathered in Budapest and condemned to deportation. They are being persecuted on racial and religious grounds.

One bright spot in that part of Eastern Europe where Jews live in large numbers is Lithuania, from which no reports of oppression and pogroms have come. Lithuania seems disposed to treat the Jews fairly, and although some of its largest cities are more than half Jewish, Lithuanians are not trying to come to America in overwhelming numbers. It speaks splendidly for the Lithuanian people and their spirit of democracy and humanity.

It is a pathetic fact, one of the deepest pathos, which should wring the heart of every humanitarian, that after all the Jews have suffered in the terrible war they must now abandon the countries for which they offered their lives and flee to a distant land to escape religious and sectarian persecution.

Of all the peoples of the world no people, unless it may be the Armenians, have suffered so universally and so greatly because of the great war as the Jews. Living, as they do, chiefly in Eastern Central Europe, in territories which were ravaged and overrun again and again by the contending forces, crushed under foot by every invader, their homes destroyed, their families outraged, their possessions swept away, their desperate situation today makes overwhelming claims upon the humanity and sympathy of all mankind.

They served in our own army. They offered their lives in support of our flag. They served in the Allied armies, in the armies of Germany and Hungary and Austria and Poland and Russia, and no man anywhere can point his finger at the Jews as a people and say that they shirked their patriotic duty. But now, having served and having done their best, having suffered alongside of the most unselfish, they find themselves persecuted and driven away from the countries they fought for; they must abandon their homes; they must come to a strange country; they must seek new hopes and new fortunes in a distant land. The situation must appeal to any heart that has any sympathy.

The Jews as we have them in America—and, of course, we have them from every country in Europe—furnish a valuable element in our people. I would not have them stay away. It is too late to say that the Jew can not be assimilated in America. We have the Jew in such numbers that there is no use in discussing that question any longer. He can be assimilated; he has been assimilated in the past, and he will be assimilated in the future. There are no people who come to this country who are so ready to lay aside their allegiance to foreign governments, to foreign flags and foreign institutions, and to embrace those of America.

We had a good deal of spy hunting during the recent war. We had charges of men being slackers and of being objectionable hyphenates. Men were charged with disloyalty, with loving some other country better than America. But nobody pointed to the Jews and said they were guilty. On the contrary, the Jew was always willing to say, "I am an American, I love America, I am willing to stand by the institutions of my adopted country." No Jews in America were partial to Hungary or to Germany or willing to betray our cause and our flag in behalf of any country that lay across the seas. Always they held our institutions and our interests above those of their native land.

And I say it is a peculiarly pathetic situation presented here just after the war, when we have had this splendid evidence of Jewish loyalty and patriotism as citizens. It is a peculiarly pathetic situation that here is presented a bill that is aimed at the Jews. I am not willing to have this bill aimed at the Jews. We should attach to it certain reasonable and proper amendments which would open the doors of this country as an asylum to people like the Jews and the Armenians who are being oppressed at home on racial or religious grounds.

MARGOLIN GETS ANOTHER MEDAL FOR VALOR

Harry Margolin, the Brooklyn boy who drew the fateful No. 258 in the draft—the first number out of the box—and who came through the war unscathed, after winning sev-

eral medals for heroism, has received word that he is to be further honored.

The French Government has recently awarded to Margolin the *Medaille Militaire*, which is a medal given to men who distinguish themselves in battle on French soil.

The word came to Margolin in his home at No. 446 Rockaway avenue, Brooklyn, two days ago, from Major Francis Lowden, an executive officer of field artillery, whose headquarters are at No. 461 Eighth avenue, Manhattan.

Major Lowden wrote advising Margolin of the receipt of the medal, and asked the Brooklyn hero to call and asked he Brooklyn hero to call for the decoration.

Harry is now the proud possessor of half a dozen medals won for gallantry in service.

In an official dispatch sent to the American Army Headquarters, while told how several runners had been the fighting was hot, his comrades killed and volunteers were called for to take their places. It was during the fighting on the Grand Ballois Farm on July 14 and 15. It looked like certain death to tackle the job. It meant fighting your way through a perfect hail of machine gun bullets and in practically open territory without a chance to get to cover.

Margolin, the Brooklyn boy from Brownsville, the fellow who drew the first number in the draft, went out alone on the errand in which several predecessors had dropped dead in their tracks, and got through.

He delivered, made good, and came through unscathed, although he was in all the fighting, and finally in the thickest of it.

Fate is a queer thing. Lots of fellows who got into the war long after Margolin had been called never came back.—*New York American*.

THE WONDER STORY OF JEWISH HISTORY.

By REV. A. E. STUERNAGEL,
Sacramento, Cal.

The Jew is the greatest miracle in history. It is questioned if any other race has so great an antiquity. The origin of the Jewish race antedates the founding of the Roman Empire, the glory of Babylon and, in the calculation of many, even the history of the Persians and the Chinese. The Jew can trace an unbroken line of history back nearly 4,000 years to Abraham, the first Hebrew. The American, the Englishman, the German and the Russian are but school boys alongside this venerable gray head. In so long a stretch of ages countless people have appeared and disappeared, yet this venerable race has survived the crushing weight of nearly 4,000 years.

The Jew also bears the stamp of God's peculiar dealing, in that he has always been preserved as a separate race. Like drops of water falling into the sea of earth's population and commingling freely with other races everywhere, and yet defying assimilation. God called them to a separate existence for several important reasons: First, they were to become the writers, preservers and transmitters of the inspired Word of God. The Bible that we all love to read is a Jewish Bible. Every book of it was written by a Jew. The history of the Old Testament is largely a history of the Jewish people. Two-thirds of the prophecies of the Old Testament relates to the fortunes of Israel.

The Jew has also been a standing witness to the unity of God. When Abraham was called the whole world had lapsed into idolatry and was worshipping many gods. In later history paganism, idolatry and polytheism prevailed everywhere except in Israel. For this reason God chose this people and entrusted to them the primal truth that God is one. We are now so familiar with this fact that it seems almost incredible that it was at one time lost to the whole world except to this one nation.

* Address delivered in the House of Representatives on December 10, 1920.

The Jewish Farmer and Americanization*

By NATHANIEL PHILIPS

President League of Foreign Born Citizens.

I feel very pleased to address you this afternoon on the subject of Americanization, first, because you are farmers, and as such you are doing your share, day in, day out, and have been for years, building the America which is to continue the hope of the world, and, second, because you are Jewish farmers, who, as farmers, hold a position of peculiar importance in determining the attitude of hundreds of thousands of Americans toward your fellow Jew in America.

This is your 12th annual convention. I am sure when your distinguished founder, Mr. Samuel P. Becker, from the scenes of his well-earned retirement in Hartford, Conn., issued the call in 1909 which resulted in the first meeting at which there were but 13 associations represented he little dreamed that in little more than a decade there would be represented at its annual conventions

to give away a fortune to a favored cause, or of a Julius Rosenwald, donating a million dollars for relief. They had no idea of the giant part the Jew is taking in the life of America—in the professions, in the arts, in the sciences and on the farms. The Jews in the professions, the Jews in the arts, the Jews in the sciences, the Jews on the farms, they knew nothing of them.

And so you men are in a position of grave responsibility in this work of Americanism as it concerns the Jew. You know that when a Jew does wrong it is not Polinsky or Roseheim who robbed the bank, but the newspaper says: "A young Jewish gangster was sentenced to five years in Sing Sing." If a Jew does something great, discovers a new serum, earns a decoration or rescues his battalion from sure destruction, they give his name, but forget the

pressed Jews of his empire a vast tract in distant Siberia.

Behold the teeming hosts, radiant at the prospect of a life in the open country. Two thousand and more miles they journey to the Siberian border. But, alas, scarcely have they crossed the Ural Mountains when, without warning or explanation of any kind, they were seized and placed upon returning trains, to journey back the 2,000 miles to the places from which they had traveled mid so much hardship and distress.

Eighteen hundred and fifty-nine is marked as the year when they were forbidden to settle on any government land, and in 1864 came the prohibition against their settling on private land as well. With that blow Jewish colonization in the Russian Empire ceased. The May laws of 1881 decreased the right of the Jew to land-holding in Russia, and 1910 beheld the colonists at Kherson driven from farms which they had owned for 75 and more years, which they had nurtured and tended and made fertile.

To the distant Republic of the West, to the land of freedom across the seas they turned their tear-stained eyes. From injustice and persecution and pogrom you fled, you and your wives and your children. Under cover of darkness you crossed the border and began the long, cruel voyage that ended when you saw in the bright light of Liberty's torch the promise of a refuge and a home. There swept into the Atlantic ports a surging tide of Russian immigrants. They came by thousands and hundreds of thousands. But your co-religionists in America were unprepared for this overwhelming influx of homeless wanderers. We may well pause a moment in earnest gratitude to the far-sighted men of a generation ago—Mr. Schiff, Mr. Isidor Straus, Mr. Hochstadter, Judge Greenbaum and Mr. Louis Marshall—whose vision and unflinching effort made possible the building and the steady progress of the institution within whose walls this very convention is being held.

It seems peculiarly significant that you are gathered together here in the Educational Alliance, built as it was a little over a quarter of a century ago to provide for those Russian immigrants a proper welcome and a sympathetic interpretation of the cornerstone principles of the land of their adoption. It scarcely seems possible that only a quarter of a century ago there was so little entente, so little understanding between the Jews who were already in America and the newcomers from Russian Jewry, that there was grave doubt in the minds of the former as to whether America would ever be able to assimilate the oncoming myriads of victims of Czarism.

That brief quarter century has shown what the Jews from Russia and Roumania and Hungary have contributed to the growth and progress of America—the place they have taken in its business, its professional and its political life. In that brief span, too, we have witnessed a united American Jewry—those of Spanish and Portuguese and German birth allied with their newer brethren to build a unified America.

But, generous as your new country has been to you, she demands of you, and rightly, participation in its affairs, loyalty, service and sacrifice, if need be, of all that you hold dear. For you and the rest of the millions in America are America. America is its people. If you feel for it love and devotion and have faith in its mission of equality of opportunity, our country will continue to grow strong and mighty, will continue the hope of the world. But just so sure as you give ear to him who would destroy and pull down rather than strive to make America a better and happier land, just so sure will this

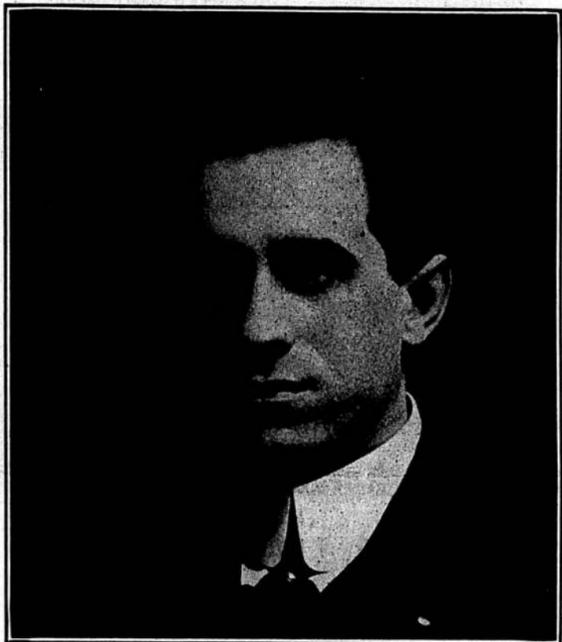
Republic go the way of the great nations of the past that have played their part on the stage of world history and have passed into memory. Yours is a sacred responsibility—the task of doing your part so that America shall not weaken, so that there will be no failing of the grandest experiment ever made by mortal mind, the experiment of "a nation conceived in liberty and dedicated to the principle that all men are created equal."

We have heard altogether too much of America as the land of opportunity. I was introduced to you as the president of the League of Foreign Born Citizens, an organization founded seven years ago for the purpose of uniting the foreign born and the native born in mutual understanding and in earnest love for their common country. We have a slogan in the League of Foreign Born Citizens which is full of deep meaning. We say that we are trying to spread the message that America is not the land of opportunity only but of reciprocal obligation as well. But let us see what it means. You'll find it quite simple, I am sure. We feel that America is not only a country to which everybody must come to get all he can out of it, to be, as it were, always a "receiver," to be always

taking what America gives and then to return to his native country with what he has hoarded in America, or to live here, smug, without a thought or a care as to whether America is progressing or is becoming an easy prey to traitors within or foes without.

We feel and we want you and everyone else to think of America as a country where each of us is bound to do his share to give back to America whatever we can so as to show that he appreciates what America has meant to him and to make it a better land for those who, as we did, shall seek it as a haven of rest when weary and heavy laden.

How are you to do your part? What is it you can give back to America? I wonder how many delegates to this convention are not yet American citizens? I do not like to ask you, but I do hope that if any of you are not yet citizens that before you leave this convention hall you will have made a pledge to yourselves that as soon as you get back to your farm, as soon as you have returned to your home towns, that you will at once take steps toward naturalization. If you have not your first papers, make your application without the loss of an unnecessary moment. If you already have your



NATHANIEL PHILIPS

hundreds of delegates, many of them having come from great distances to take part in the deliberation of this federation. Mr. Becker and his early co-workers were men of vision, of the mold of the pioneers, whose faith and labor have made the American nation.

The progress of the Jew as a farmer in America is phenomenal. Twenty years ago there were 216 Jewish farmers. Today there are 10,000, and there is not a State in the Union part of whose acreage is not plowed by Jewish hands. From the 12,000 acres owned by your members two decades ago you may well be proud of your holdings aggregating as they do well-nigh 1,000,000 acres valued at \$50,000,000, and in addition an equipment of probably \$10,000,000.

The importance, to the Jew, of the Jewish farmer is scarcely calculable. You men have farms in communities where probably until the time you came there the community, the non-Jews, the Gentiles, had not met a single Jew. They thought of a Jew as either a multi-millionaire or as a peddler. They remembered him as a little bent man who trudged along the country roads with a pack on his back selling some stockings at this farmhouse, a pair of overalls at the other. That was one picture they imaged of the Jew, and the other was of a Jacob H. Schiff, who was able

fact that he is a Jew. When the Jew does wrong the entire race is accused, but too seldom are his people given credit for the things which a Jew does for the advancement of mankind.

So by the way you act in your own community, by the way you deal with your neighbor in our own countryside, will the entire Jewish race be judged by the hundreds of farmers, non-Jews, with whom you come in contact every day during the week and on Sunday when they are on their way to church. You must do your part to earn the goodwill of your neighbors so that the bars to immigration be not raised against your suffering co-religionists across the Atlantic.

I am sure you have not forgotten the history of the Jewish land owners of Russia. How in 1802 Czar Alexander I. appointed a commission to study the Jewish question. This commission recommended the colonization of the Jews in Western and Southwestern provinces. The next four years saw seven colonies of Jewish farmers thriving in Kherson, in Southern Russia. But soon the government, its pledges broken, the grants revoked, compelled the Jews to return to the Ghettos, to begin once again their toil in the crowded mart.

In the year 1835 there came upon the throne a new Czar, Nicholas I. In the first flush of benevolence he issues a ukase opening up to the op-

*Address delivered at convention of National Federation of Jewish Farmers, December 12, 1920, at the Educational Alliance, New York City.



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Pat. Sept. 21, 1915
May 7, 1918

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Tweedie Boot Top Company, St. Louis, Mo.

first papers and have had them two years you can apply at once for your final citizenship papers, providing, of course, that you have been in the United States for five years.

It certainly seems fundamental, does it not, to say that America has the right to expect you to become a citizen, a partner in the shaping of its destiny. And when you have been naturalized your citizenship is not one whit less potent than that possessed by the scions of the earliest settlers on America's shores. The rights of all citizens are the same—their obligations are the same.

Your citizenship will confer upon you the right to vote, to hold office, to the protection by our laws of yourself and your family in whatever part of the world they may be.

It seems so simple and we are now so used to it that I fear you scarcely realize what a remarkable thing that is—for any citizen in the United States to have a voice to deciding who shall make the laws under which he is to live, what those laws will be, how long those laws shall be in effect and how long those who govern him shall be in power.

You have come from foreign lands: I do not believe you need to

be reminded of the difference in conditions here and abroad—differences in opportunity for individual play, the opportunity to each person in America to work out his own salvation after his own fashion and after his own ideas. Abroad, if a man is a carpenter or a blacksmith or a cobbler, his son will, in all likelihood, be a carpenter or a blacksmith or a cobbler. And this is not true alone of Russia, Poland and Germany, but I had occasion recently to speak to a client of mine, a Belgian, who, before he came to America a few years ago, had been a banker in Antwerp. We got talking about the limitless opportunities for anyone to rise if there is anything in him which causes him to get under way. And he said: "Why, in Belgium, if a man is a laborer his son will be a laborer, and that son's son and grandson. If it happens that a person is a clerk in a mercantile establishment the possibility of his ever becoming head of the concern is almost beyond the reach of imagination. And, what is more to the point, in Europe, a man in a groove not only remains there, but if he fails those in the grade in which he had been will keep him down. In

America, the man who is down always has an outstretched hand to raise him up again."

You must fit yourself for the fulfillment of your duties as Americans. You must learn the story of America's struggle to establish this land of equal rights. You must learn to understand the spirit of our institutions and the structure of its governmental agencies. I feel that you cannot wholly do so without a proper working knowledge of the English language sufficient to read and speak it. The English language is the one which we speak in America. English men and women toiled and suffered to found and build the colonies which later became the first of the United States of America. The other peoples who had settled here—the Dutch, the Swedes, the Huguenots—were gradually outnumbered by the English speaking colonists, and English became the language of our country. That is our language, and we must realize that in order to take part in the life of America we must learn to speak and use the English language.

I was a bit disappointed the other day when glancing over a copy of the publication called the "Jewish Farmer" I cannot imagine a publication more valuable to you in your immediate affairs. It seems to give to the Jewish farmer the very information he ought to have about his own farm conditions, as well as constant guidance concerning the proper use of government publications in so far as they affect the farmer. *But it was all in Yiddish.* Now we know of the uphill fight that has been made to bring about an English page in existing Yiddish periodicals so that the second generation can learn to use the paper of their parents and interpret to them the newspaper their folks are reading as well as the other purpose of having those who read Yiddish only get to read more and more in English concerning subjects that interest them. I believe you will agree with me that if the "Jewish Farmer" had a few pages in English it would make that paper a strong medium for the uniting of the first and second generations of the Jewish farmers.

I see in the audience Mr. Gabriel Davidson, modest and retiring as usual. And that gives me a chance to say a word or two about the tremendous helpfulness to you of the organization of which he is general director and has been for so long the guiding spirit. The Jewish Agricultural and Industrial Aid Society, headed by its distinguished president, Mr. Cyrus L. Sulzburger, has been a potent factor in making known to the general public the needs of the farmer and in the helping to relieve those needs.

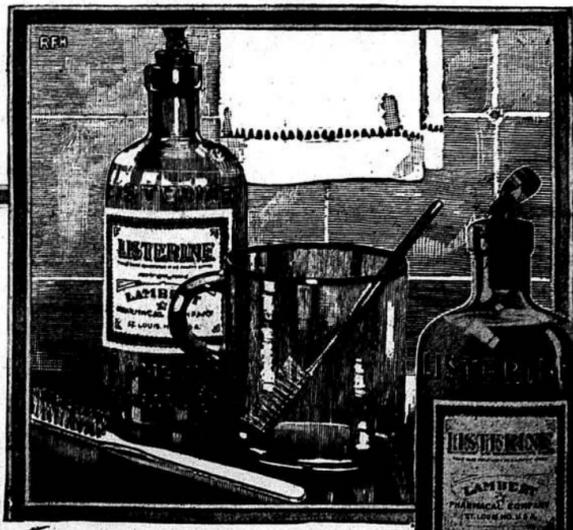
I was reading the fine record of loans made to Jewish farmers by that organization. To my mind, there is nothing more interesting than a man who borrows money if he pays it back. A man who borrows money for proper purposes is a valued asset to the community. Anybody can stand still. That is easy. But while you are standing still your neighbor is going forward, and you will soon find yourself in the background. The man who is not standing still, who wants to improve, who desires to progress and who asks himself, "What do I need so as to progress?" who says, "I need a plow or a har-

row. I need that piece of acreage across the way from my fence which Neighbor Smith is ready to sell me if I can get the money." That man is looking forward. And it was undoubtedly a most encouraging thing to be able to know that when you needed financial assistance you could get it. I think there were 410 loans made by the society within the last year, and they amounted to about \$300,000, and the total loans made by the society within the last twenty years aggregate about \$3,060,000. It is heartening indeed to realize that the funds were valuable when you needed them and that they were used by you, and that they have resulted in actual progress in every field of your work. I was proud of the extraordinary record of loans made to the Jewish farmers and the wonderful way in which they had kept the faith by the promptness and completeness of repayments.

The prospects in the years to come for the Jewish farm movement are, I feel, unlimited. The great thing was to take the first step. There was a time when the Jewish farmer was a curiosity. Now he is accepted as a fact, and more and more men in every field of work are looking forward to going to the farm as a permanent life work.

I know you will be interested to learn that those 410 loans were divided among men of 50 or more callings. Most of them, 147, were given to farmers and to farm laborers. There were a great many tailors who borrowed money to buy farms, as well as a number of storekeepers, carpenters, merchants, machinists and others. I looked to see if there were any lawyers who borrowed to buy farms, but, no doubt, we will get there yet.

You have blazed the trail for hundreds and thousands of your Jewish brethren who in the years to come are going to prove to the world that the Jew does not have to be in the sweatshop, that the Jew need not always be behind the counter, who are going to prove to all their fellow Americans that the Jew does not always have to be a clerk or a bookkeeper or a crowding recruit in professions already overcrowded, but that he also can see the meaning of being a producer of the food where-with the rest of mankind may live. You are proving that the Jew as a farmer can hold his own as one who has toiled and produced and shown himself worthy of all that America can offer.



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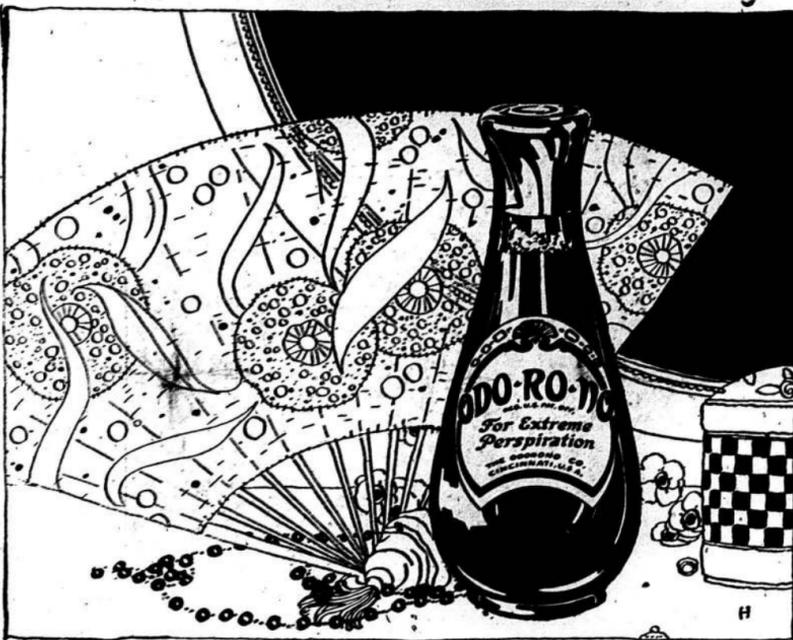
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Jews in Science in America

By Prof. B. HARROW
NICHOLAS KOPELOFF

A year ago I would hardly have thought of including Dr. Kopeloff among eminent scientists, not that Dr. Kopeloff did not even then show that he belonged to the select few rather than to the average group, but because, though full of promise, he had not done anything startling. Within a year all this has changed. Working as the State bacteriologist at the Louisiana Sugar Experiment Station, he has investigated some of the causes for the deterioration of sugar. Having found one of the principal causes, he has now suggested a remedy.

Fully 1 per cent. of the Cuban crop, or about 70,000,000 pounds of sugar a year, and worth at least \$1,500,000, is destroyed by molds and bacteria. As the per capita consumption of sugar in the United States is approximately 81.84 pounds annually, the amount hitherto consumed by the molds and bacteria would supply 873,000 persons for a twelve month period. This would full. Counting each family as five

persons, 175,000 of such groups could be kept sweet tempered during this period from the supply which has been wasted by the invisible hordes.

Sugar loses its sweetness because molds consume the sucrose, which is its sweetening factor. Although the amount thus lost may be only a fraction of 1 per cent. and far too slight to be detected by the senses of taste or smell, it is easily determined by the polariscope, an instrument especially designed for measuring the amount of sucrose present.

When sugar deteriorates, not only does the polariscope detect the difference, but any one who is sufficiently observant will note that it will actually take a larger spoonful to give the same sweetening power.

The usual source of these molds is in the air, which contains millions of micro-organisms at rest and in circulation. Each individual mold, if it falls on an object which can supply it with sufficient food, such as sugar, can reproduce 300,000 more individuals of the same species in less than

a week! This reproduction, however, can only take place if moisture is present. Cane sugar undergoes such deterioration or storage, mainly due to the absorption of moisture by sugar in damp weather or humid climates. Having identified the injurious micro-organisms, Dr. Kopeloff, working in conjunction with his wife, developed a method by which the quality of a given sugar might be determined. By simply consulting a chart after a preliminary analysis, one may now find out whether or not a given sugar will deteriorate or lose its sweetness in storage.

Dr. and Mrs. Kopeloff, by making bacteriological examinations at every stage of the sugar-making process, have found that sugar deterioration can be prevented by substituting dry or superheated steam for water in the final process of washing sugar in the drums in which sugar is dried. In this new process, the dry steam kills over 99 per cent. of these arid molds and bacteria.

Dr. Kopeloff is extremely young—not much over thirty. He is a graduate of the Ethical Culture School of this city and of Cornell. At the university he specialized in soil chemistry in their famous agricultural institute, and upon graduation he pursued further work along these lines at Rutgers College, where Dr. Lipman is the presiding genius. In the columns of the Hebrew Standard we have already had occasion to discuss Dr. Lipman's achievements, and even then we remarked, as if looking into the future, that one of Dr. Lipman's most promising pupils was this young fellow Kopeloff. Our prophecy has come true.

Within the past few weeks Dr. Kopeloff received an appointment as bacteriologist at the New York State Hospital.

Without in the least wishing to minimize Dr. Kopeloff's achievements, we may add that no inconsiderable share of his success is due to his charming wife. With a training which was anything but scientific—in fact, she had specialized as a kindergarten teacher—she entered heart and soul into her husband's work. She worked with him in the laboratory, acting as his chief assistant, and at the same time began to take scientific courses at the university. Now she is a full-fledged scientist.

A UNIQUE SERVICE.

The unique service, the first of its kind to be held in the country, was held at First Baptist Church, of Rochester, N. Y., Sunday evening, when the topic, "Judaism and Christianity—Their Great Agreements," was discussed by Dr. E. J. Hanley, pastor of First Baptist Church, and Rabbi Horace J. Wolf, of Temple B'rith Kodesh, at a fellowship service of the two congregations.

Dr. Hanley presented a Christian view of the Old Testament and Rabbi Wolf presented a Jewish view of the New Testament. The combined choirs of the two congregations sang under the direction of Norman Nairn, organist at B'rith Kodesh.

This service resulted from a sermon which Dr. Hanley preached some time ago on "Jew and Christian," and a subsequent invitation from Rabbi Wolf to preach in his pulpit. In acknowledging the courtesy Dr. Hanley suggested as an alternative, that a joint service be held at First Baptist Church, at which both Dr. Hanley and Rabbi Wolf should speak.

The service for Sunday evening was then arranged, and both congregations joined in an effort to effect a deeper understanding of the relation between the Jewish and Christian faith.—*American Israelite.*

The Jew as Radical, Liberal and Conservative

By RABBI LOUIS I. NEWMAN

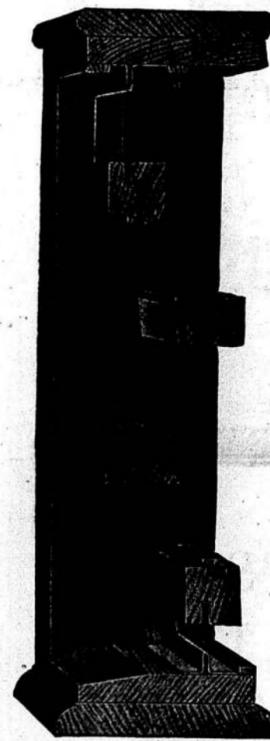
"All Jews are radicals; all radicals are Jews." This is the burden of the new anti-Semitism in the Western World. Upon these premises the enemies of Jewry have built several damaging syllogisms with scrupulous regard for logic when it serves their purpose, and an equally scrupulous disregard for truth. A corollary of the charge is that radicalism, the alleged weapon of the poor Jew, is an ally of conservatism, the weapon of the "capitalist" Jew, in their joint effort to establish Jewish hegemony over the Gentile nations.

It is easy to assert that these and similar accusations are a legacy of war hysteria; that the world is passing through a period of emotional instability wherein the vaporings of diseased minds, ignored in times of tranquillity, have become the textbook of racial prejudice. It is easy to assert that men have suffered themselves to surrender to the habit of hate, incurred as a measure of success in war, but now enthroned

with increased potency in days of peace; with victory over former enemies a new object of vilification must be found; hence the Jew, as the weakest national group, is selected as the target for mankind's passions and hostility. Yet neither analysis of the world's present neurosis serves to crush the accusations of Jewish radicalism. A statement of the true situation alone can suffice.

For it is palpably false to affirm even that most Jews are radicals and most radicals Jews. We are a many-sided people, complex, variegated, with a kaleidoscopic diversity of opinion; we are a group, not of one, but of many minds. It has been rightly said that where there are ten Jews there are at least eleven views. The anti-Semite errs fatally and completely if he generalizes from one or even fifty Jewish radicals to snap judgments concerning the entire Jewish people. Jews throughout history have allied themselves with world movements, each according to the

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dictates of his individual conscience; Jews have been Whig, Tory, progressive, moderate, independent, liberal, reactionary and Mugwump, each in line with the prompting of his social and intellectual environment and his own voluntary choice.

Thus it follows that in the United States and other lands Jews have been and are members of all political and economic groups. The Republican, Democratic, Prohibitionist, Socialist, Farmer-Labor, Socialist-Labor count among their supporters Jews of the most varied economic station and political philosophy; were other parties existent in this country Jews would be found among them. It is needless to cite names of prominent Jews in the major political units; not only Jewish "capitalists," but hosts of the Jewish middle classes and "proletariat" voted during the recent election in the ranks of Democrats or Republicans. As further illustration of the diversity of Jewish opinion, it is safe to say that many Jews "split their ballot" in accordance with their desire to place in office the best men, regardless of party and creed.

The belief that the bulk of Jews throughout America are members of the Socialist Party is mere Fordesque fantasy. It is important to observe

that neither Eugene V. Debs, Presidential candidate, nor Seymour Stedman, Vice-Presidential candidate, on the Socialist ticket, have Jewish blood in their veins. Moreover, the extremist wing at the Socialist convention, was led by delegates from Chicago Stockyard districts; the New York delegates constituted the conservative wing. The radical Non-Partisan League in the Northwest was conceived and is led by typical American farmers of long-established American lineage.

When some Jews vote the Socialist ticket it is for reasons not entirely reprehensible. A radical-proof New York periodical recently described the psychological impulses which determine the party affiliations of new voters of immigrant stock. These have come from Europe, hoping to find improved working conditions; they are forced into the grind of the sweat shop and contract labor; they have come to America, seeking blessed relief from Eastern European Ghettos; they are plunged into the unseemly tenement house life of our congested metropolitan centers. In bitter disappointment and with despair in their hearts they turn to those political parties which promise speedy release from their heavy economic burdens. It is because a

large number of Jews are members of the working classes that they have proletarian sympathies. When their economic interests change, their political ties follow suit. It is axiomatic that each country has the Jews it deserves: Free America has loyal, contented Jewish citizens. It is only when American liberty for all her citizens is abridged, whether through the stress of war or the reign of reaction, that some Jews become conspicuous through their participation in heterodox movements.

Herein lies the key to reputed activities in the radical movements of European countries. Where tyranny is there we find the Jewish protestant; where czarism and kaiserism flourish there the Jew assumes his historic role as protagonist of the oppressed masses. Anti-Semites in America and abroad are seeking to prove that the downfall of Germany, Austria and Hungary must be laid at the door of Jewish agitators, upon whose Jewish kinsmen the militarists, it is said, are justified in wreaking thrice-fold vengeance. How much knavery and hypocrisy lie in this twisted attitude! It was but two years ago that the entire allied world congratulated the Jewish anti-kaiserites of Prussia for their daring stand against the military and autocratic caste. A Christian clergyman who has recently taken up the cudgels in support of the "Protocols" proclaimed far and wide that whatever was good in Germany arose through the cultural contributions of German Jews: Heine, the satirical foe of Prussianism, was quoted in magazine, newspaper and book for his witty expose of Teutonic stupidity; Maximilian Harden was dubbed by allied journalists "the only honest man in Germany"; the Arbeiter Zeitung Ring and the Poalei Zion of Austria were hailed in the journals of Europe as the only courageous and outspoken liberals in the land of the Hapsburgs. Yet today, despite the fact that Jews assisted German freemen to overthrow the yoke of Ludendorf, Hindenburg and William, despite the fact that Jewish participation in Central European upheavals shortened the world war by months if not years, the anti-Semite labors to fasten the stigma of "radical" upon all Jews. It was a perilous task for the Jewish liberal to beard the Prussian lion in his very den, yet he risked life and property for the safety of democracy; today, when the world is freed from the Teutonic menace, it remembers not that the Jew was a martyr, but that he was a "radical." Posterity may vindicate German Jewish freemen as "foremost soldiers on the battlefields of human liberation," but mankind, rescued from enslavement, is today singularly ungrateful.

The same unhistorical method is applied to Jewish participation in Russian anti-Czarist movements. A short seven years ago the democratic peoples applauded the efforts of Russian intellectuals, assisted by many Russian Jews, to substitute republican government for an intolerably corrupt bureaucracy. Is it to be wondered that Russian Jews in great measure sympathized with the liberal elements in struggling Russia? Not only did the Jew feel the heavy hand of autocrats, who exacted from him and his suffering compatriots the last drop of blood in expiation for progressive thought, but the Jew saw as well millions of peasantry and proletariat deliberately kept in sodden ignorance and ground underfoot in economic servitude. It was not self-interest, but his hereditary sympathy for the "under dog" that prompted the Jew to galvanize by sheer intellectual energy the sluggish masses of Russia into republican activity. When the Russian revolution ceased to be a purely Jewish concern then was it crowned with success.

Can the Jew be blamed for his suspicion of those who would restore

the "ancien regime" in any land? A spokesman of the ill-fated Kolchak, during the days his chief's fortunes were at high tide, issued this warning in New York: "Woe to the Jews if a stable government is ever established in Russia." Petlura, Judenich, Denikin, Gregorieff, Wrangel and now Balakovich—all leaders of dispossessed emigres and their armies of mercenaries—have been not only monarchists, but pronounced anti-Semites; every anti-Soviet general has either encouraged or tolerated pogroms against innocent Jewish communities. Can the bleeding multitudes of war-harassed Lithuania, Poland and the Ukraine be condemned if their anti-Soviet policy is not sufficiently firm to satisfy Western Europe? If the Jews of these lands cast in their lot with the Soviets they are punished by the latter's foes; if they are affiliated with the anti-Soviet parties the Bolsheviks persecute them; if Jewish communities remain neutral they are assailed by the militarist elements of both camps. The arm-chair anti-Bolshevik can little appreciate the true status of the Jew in stricken Eastern Europe.

It is a grotesque invention to affirm that Jews alone have been the guilty leaders of Russian radicalism. The well-to-do Jews have been persecuted

in the same fashion as other Russian bourgeoisie; the various editions of the "Protocols" are replete with badly concealed evidence to the effect that not Jews alone, but all racial groups, are represented in the Bolshevik administration. H. G. Wells, whose various references to Jews and Judaism throughout his novels and essays would scarcely win for him the title of philo-Semite, remarks in a recent brochure:

"It is these young men who constitute the living force of Bolshevism. Many of them are Jews, because most of the Russian emigrants into America were Jews, but few of them have any strong racial Jewish feeling. They are not out for Jewry, but for a new world. So far from being in a continuation of Jewish tradition the Bolsheviks have put most of the Zionist leaders in Russia in prison and they have proscribed the teaching of Hebrew as a reactionary language. Several of the most interesting Bolsheviks I met were not Jews at all, but blond Nordic men. Lenin, beloved leader of all that is energetic in Russia today, has the Tartar type of face and is certainly no Jew."

If Jews have played an important role in the rise and the career of the Soviet Government—and what has the Jew to gain by a denial of this



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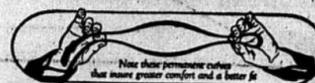
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A Magazine of Protest Against Prejudice and Injustice Published in the Interest of America's 3,000,000 Jews

WHAT THE HEBREW STANDARD NATIONAL MONTHLY MAGAZINE PURPORTS TO ACCOMPLISH.

IT IS the especial aim of this monthly magazine to break down the barriers of prejudice by educating the one hundred million people of America to the real status of the Jew.

The Jew asks for no special favors but for his rights only. He is not an interloper and the history of the United States is closely woven around him. It was his enthusiasm and money which made possible the expedition of Columbus, and the campaign for independence in 1776, our government publicly acknowledging its indebtedness of over \$600,000 to Haym Salomon—a fabulous sum for those days. In the Civil and Spanish-American wars Jews were the first to volunteer and furnished more than their pro rata quota to all branches of the service, and today the Jew is foremost in our citizenship and in every movement for good government.

fact?—they have been prompted by motives, not on behalf of Jewish supremacy, but purely and entirely because of their self-styled "humanitarian" aims. We may disagree fundamentally with the tenets of Russian radicalism, yet we must dismiss as chimerical any assertion that "the Bolshevik-led strike is a Jewish financial weapon to wreck Gentile business, in order that it may easily fall into Jewish hands." In our estimate of Jewish membership in Russian liberal ranks it is criminal to forget the background of Czarist suppression, which, among its other consequences, has brought contemporaneous Russia to economic debacle. Nor must we cease to remember that the restoration of old-time bureaucracy will mean the return of that hideous anti-Jewish "politik" which today has fastened upon disillusioned Hungary the "white terror." Jewry in Russia hopes for the rise of a truly democratic and liberal government which will preserve the fruits of the revolution of March, 1917, and enable resurgent Russia to live in unity with all sister nations.

We must have a genuine sense of historical perspective in our judgment of Jewish heterodoxy. Who knows but that within a few decades Jewish liberals who are today ruthlessly condemned and excommunicated may be approved in the same degree that the world praises the anti-Prussian achievements of Heine, Boerne, Hartmann, Saphir, Abraham Jacobi and other distinguished Jews who fought with pen and musket the battles of German constitutionalism? After all, it was a Jew—Johann Jacoby—who in 1848, as head of a popular delegation, retorted to stubborn Friedrich William IV: "It is the great misfortune of kings that they will not listen to the truth." An intolerant public may do well to recall that in all movements of religious progress Jews and the Jewish Old Testament have played a significant role. The author of this paper has under preparation a dissertation on the theme, "Jewish Influence in Christian Reform Movements," wherein it is demonstrated that the great heterodox parties—Waldensian-Albigensian, Hussite, Reformation, Zwinglian, Calvinist, Unitarian and Puritan—are profoundly indebted for their initial stimulus to the Jewish interpretation of the Bible and the direct participation in each movement of contemporary Jewish "radicals." America has not been endangered by reason of the fact that early American Puritanism was built upon an Hebraic model, had pronounced Jewish aspects and adopted a "Body of Liberties" patterned after Rev. John Cotton's Jewish constitution, entitled "Moses: His Judicials."

It is a truism to say that the founder of the Christian religion was himself a Jewish "radical" and that the Apostles and early Christians were dubbed an "Internationale," as pernicious in the eyes of reactionary Greece and Rome as the world believes the radical movement of today to be.

Yet is it merely the Jewish "radical" to whom the anti-Semite takes exception? Is not the Jewish "conservative" equally obnoxious? The real grievance of the new anti-Semitism is that the Jew is adjusting himself more and more to the opportunities for normal life afforded him in the era of "emancipation." The Jew will continue to suffer bombardment because he is a leader born; he will never be wholly free from criticism because he stands conspicuously in the limelight by reason of his strong racial and individual personality. Whatever the Jew does he

*(Rabbi Newman will shortly issue a volume entitled "Hebraic Aspects of American Puritanism, with special reference to the legislation of Puritan New England.")

does with intensity; therefore he must be prepared to encounter intense opposition.

The world has nothing to fear from Jewish radicalism as such. Jewish activity in modern civilization neutralizes itself. Each Jewish extremist at odds with the present social order is balanced by a Jewish conservative who ardently champions it. The Jewish people in its entirety duplicates the conflicts and clashes of all non-Jewish peoples. No more deadly foe of the Jewish "capitalist" exists than the Jewish Socialist. Thus, in so far as influence is exerted by Jews as Jews, the extremes, both of radicalism and reaction, nullify each other. Hence the world can safely banish from its fevered imagination the specter of Jewry moving forward to an assault upon modern life as one united phalanx. Jewry is a battleground within itself, the warriors in civil combat, slaying each his brother.

Anti-Semitism must abate in democratic Western lands, not so much for the sake of the Jew as for the sake of the countries wherein he is its victim. For anti-Semitism, militarism and reaction are an abiding and indivisible trinity. Liberalism and justice for the Jew are per con-

tra indissolubly wedded. The people of the United States, home of the Puritans and Roger Williams, and the people of England, birthplace of Cromwell and Macaulay, must beware lest their republicanism become infected with the malignant virus of anti-Jewish hatred. No surer sign of disease in the body politic, of something "rotten in the state of Denmark" obtains than the appearance of propaganda against the Jew. If the American Jew is forced to the conclusion that it is not his radicalism, his liberalism or his conservatism at which the world takes umbrage, but himself, his presence, his activity as a Jew, then no further proof is needed that America has descended into the valley of the shadow of reaction. If, on the other hand, the anti-Jewish fury vanishes we may rest content that American liberty has regained its pristine purity.

Hence the American Jew must fearlessly throw his influence into the balance on behalf of a resumption of our war-curtailed liberties. In the contest between safety and conscience he must boldly speak the truth, though martyrdom be his portion. We must be faithful to ourselves though the world strive to drown us in blood. Thus only can



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Jewry continue as a constructive and creative force in human progress. The world must trust the genius of Israel to function, not as a destroying agency, but affirmatively and positively. We offer anew our services to a troubled world that, together with all lovers of liberty, we may inscribe the spiritual charter of an improved human order. "See," says the Prophet, "I have this day sent thee among the nations and the kingdoms . . . to build and to plant."

THE ANTI-PAROCHIAL SCHOOL BILL.

We have heretofore spoken in these columns of what we regard as the menace to the liberties of American men and women that is involved in the proposed Anti-Parochial School Bill that certain agencies are presently pushing with might and main, and which, unless the Supreme Court of the State orders otherwise, will find a place upon the ballot at the next election.

The advocates of the bill will scarcely attempt to justify themselves by holding that the bill is purposed to advance the standards of education in this State. That our educational system should and must be standardized no one will doubt or question. But the real purpose of this proposed bill is an attack upon a great religious sect, and by that token it is unworthy of the support of men and women who are truly American in spirit.

In this instance we Jews can deeply sympathize with our friends of the Catholic Church. We know above others what religious persecution means. We know what sufferings we have endured through the malice and the bigotry and the fanaticism of those who have made our religion an excuse for every sort of attack against us.

We sincerely hope that the Anti-Parochial Bill will be declared unconstitutional by the Supreme Court, but should it be permitted to find a place upon the ballot we trust that it will be voted down by such an overwhelming majority that there will be no question in anybody's mind as to where the majority of men and women in Michigan stand upon a question of such vital importance.—Rabbi Leo M. Franklin in *Detroit Jewish Chronicle*

RABBI AND CLERGY.

It is worth while once more to emphasize the fact that the distinction between clergy and laity is entirely un-Jewish. The rabbi never was a clergyman in the sense in which that title is applied to the ordained priests and preachers in the terminology and conception of the Church. Any religious function, if properly performed by a Jew who is not an authorized rabbi, is as effective and valid as it would be if it had been conducted by an authorized rabbi. The prayer of any Jew is credited with the same degree of efficacy as ever may be that offered by the rabbi. Kaddish and the ceremonies at the grave are not contingent on the participation of the rabbi or any officially labeled minister. Marriage according to Mosaic law and custom may be contracted and blessed without the intervention of rabbinical function-

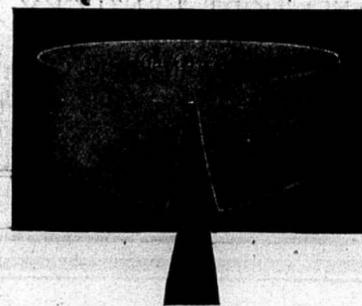
aries. It is the latter's only task to see to it that the necessary documents be properly drawn and executed and that the rules laid down regulating marriage and divorce be observed. The officiating rabbi does not consecrate the union. That the husband does. The benedictions to be read may be recited by any of the attendants. The Mesadder Kiddushin, the officiating representative of the religious community, is expected to be an expert in "Gittin and Kiddushin" to forestall the eventuality of incestuous unions and marriages according to Mosaic Law. (Sanhedrin 108b) (Confer also Jer. Berakoth VII 11b with reference to the reciting of benedictions).

The very wording of the rabbinical authorization and the name of this document has shown that the rabbi's function was never meant to be analogous to that of priest or consecrated apostolic representative of the ecclesiastic machinery. The word "ordained" is of very questionable legitimacy in connection with the Jewish rabbinate. Yoreh Yoreh and

Yadin Yadin is, according to the wording of the Hatarath Horaah, the "license given the recipient to decide" questions of the religious Law, the task set for the rabbi. He shall "Yoreh" decide according to the Torah, which term and Yoreh are etymologically of the same root. "Yadin" he shall announce the "Din," the rule, the Law. The rabbi of old was never looked upon as the chief introducer of the souls departed to the gatekeeper at the entrance to Gan Eden.

Jewry always drew the line between knowledge and ignorance. Every one had the right to discuss Jewish matters and even Jewish tenets and act if his moral character was above suspicion as a Shelia'h Tzibbur, an officiating reader at the services, but opinions to carry weight had to be corroborated by sufficiency of knowledge of Jewish writings and law and custom. Zionists that talk out of the abundance of their ignorance of old Jewish concepts ought at all events learn and practice the virtue of modesty. Old Orthodoxy prayed for restoration, but that meant that the Temple be rebuilt and thus the sacrifices might be again offered as prescribed.—*The Reform Advocate*.

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The Role of the Jew in the Present International Chaos*

By DR. ARTHUR K. KUHN

When I had the pleasure of speaking to you last year I endeavored to describe what was attempted at the Peace Conference not only in behalf of the Jews but also in behalf of all minority races and peoples. It should be well understood that the destiny of the Jew, so far as it is controlled by law and the international arrangements of nations, must rely also upon the destiny of other minority peoples and religions, and in so far as they are protected so will the Jew also find protection.

Now as I view the position of the Jew in the modern world he is operated upon by two forces—one centri-

petal and the other centrifugal. The centripetal influence drives him into a cohesion with his fellow Jews so as to live with them in a social, economic and cultural community. The centrifugal tends to weaken these ties and lead him to embark upon a career of more or less complete individuality. The influences of these two forces are very largely involuntary as far as he is concerned, and vary according to the country in which he finds himself. Roughly speaking, the Jew is found in compact communities in a large part of Eastern Europe, viz., the Balkan countries, Poland, Galicia and parts of Hungary and Russia. This is due partly to compulsion exercised upon the Jew compelling him to live within the Ghetto, partly also to the survival of the vilayet system of the Ottoman Turk, under which the government was carried on through religious and cultural groups, each exercising a certain autonomy.

the cultural community still survives to some extent, especially in matters of education.

The life of the Jew in a cultural and religious community has its advantages, but it also has its great disadvantages. In time of war when the government, which is the source of protection to such community life, is in a state of unrest the minority community is the most conspicuous mark of attack both from within and from without. It is also the least able to defend itself. The herding of the Jews in separate districts, especially as they are differentiated also by personal appearance, places them at a

source of good. When I last addressed you I called attention to the efforts made in Paris to have the Peace Conference adopt a clause as part of the Covenant of the League of Nations maintaining the free exercise of religion and against all civil and political discriminations because of the adherence to any particular creed or religion. This failed, as you will remember, because of a supposed connection with the Japanese immigration question. Fortunately, however, other clauses, much more far-reaching, were inserted in the special peace treaties with the new states created out of former enemy territory, such as Poland, Czecho-Slovakia and Jugoslavia, also with Austria and Bulgaria, and even with Roumania, though Roumania was an allied state. Without going into these clauses in great detail, it is sufficient to say that they are declared to be fundamental laws and assure protection to the life, liberty and other civil privileges of all inhabitants, irrespective of birth, nationality, language, race or religion; furthermore, they declare to be nationals all those who are born upon the territory of the country or habitually reside there, provided they are not nationals of any other state. In the Roumanian treaty the Jews are specifically mentioned. The clauses in all the treaties are placed under the especial protection of the League of Nations and cannot be modified except by a majority of the council. All questions of law or fact in their interpretation are to be referred, if demanded, to the Permanent Court of International Justice. The rights of Jews, along with other religious and ethnic minorities, have thus been placed upon a higher plane than ever before in modern history, assuming that the League of Nations becomes strong enough to prove an effectual guarantee.

At the present time the condition of the Jew in many districts of Europe is deplorable due to the chaotic conditions of life. He continues to suffer with other peoples who are starving because of the destruction due to the war; but his suffering is the greater because he constitutes a weak minority. Measures which alleviate the sufferings of the general community often fail to relieve him. Furthermore, a period of reaction after revolution has begun to set in, and it is well known that in such periods the Jew is the chief sufferer. Reaction singles out the Jew as a scapegoat, the "easy mark," to use a colloquialism, by which those who are out of power play upon the evil passions of the populace to return into power. Perhaps we shall even see this spectacle again in Russia, where the revolution has swung to the very extreme and all religious and racial lines are for the moment eradicated. There the Jew now finds a sort of respite through identification with the common mass.

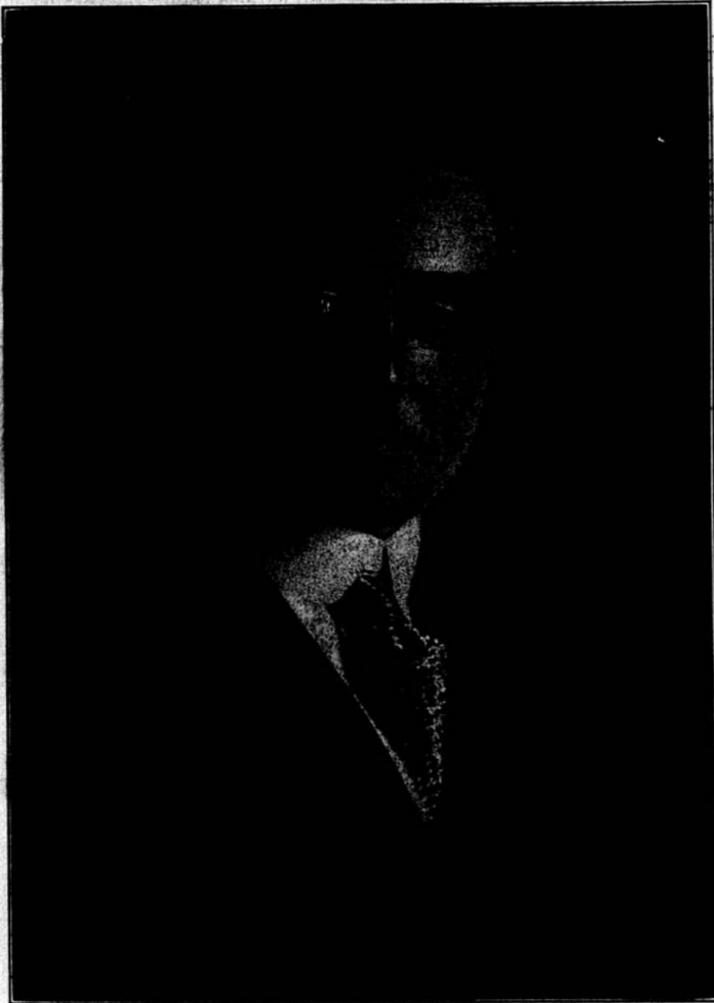
Do not understand me to say that Bolshevism is or can be beneficial to the Jew. In the first place, it is rather academic to discuss the question whether it is more delightful to be persecuted for the atrocious crime of being a bourgeois (whatever that may mean) than for the equally atrocious crime of being a Jew. Bolshevism is a distinct danger to the Jew, both to his community life and to his life as an individual. I pause on the subject long enough to call attention to the repercussion of this danger in all free lands. It is asserted that some of the leaders of the Bolsheviks are Jews, therefore all Jews must be sympathetic to Bolshevism. It is hardly necessary to answer such palpably false logic. The problem of Russia is a particular problem with which it is not my purpose to deal. The position of the Jew there, so far as we know of it at all, is not typical. I deny the gross

slander that there is some identity between the Soviet system and the Jewish cause. The persons of Jewish extraction who are connected with that system are no more representative of the Jewish tradition than are the Christian Bolsheviks representative of Christianity. The Jew, traditionally charged with being the bulwark of Capitalism, is now charged with being the bulwark of Sovietism. Both cannot be true; the fact is both are palpably false.

The Jewish people, if one may even use that phrase, represent neither a political nor a social entity. The Jew is master of no state, he represents all conditions in the social scale from the poorest to the richest. The only aristocracy which he can boast of is derived from the historic line of a dispersed people and the mission which he professes. His racial stock is very much mixed. The only democracy which he enjoys is that which he enjoys in the free lands of the world with citizenry of which he constitutes a part. With such conditions let no man dare to speak collectively of the Jew so far as to say that as a people he is or ever will be identified with a particular political, social or economic creed. The role of the Jew in the diaspora must of necessity be

a diversity and not a unity, except in matters of cultural and religious traditions; in saying this, I mean to refer to his loyalty to the God of his fathers and to the philosophy of life and morals which he has evolved out of the practice of his religion.

Let us now give attention to countries in which the centrifugal influence predominates. In the countries of Western Europe and in the New World the individual is recognized rather than the group or type to which he belongs. As a rule, adherence to cultural groups differing from the prevalent type are regarded as inimical to the state and unpatriotic. The movement toward Americanization now going on in this country is an expression against the retention of group entities based upon nationality, race, language or habit of life. Unfortunately, with assimilation to superficial habits of dress, language and mode of life, the immigrant, particularly the Jewish immigrant, and indeed the older Jewish stock as well, lose many of the finer inner characteristics derived from religion and cultural traditions. There is a consequent loss of control over family life and a distinct loosening of moral ties. This is not what is required by assimilation or Amer-



DR. ARTHUR K. KUHN

FORMER LECTURER ON INTERNATIONAL LAW AT COLUMBIA UNIVERSITY

petal and the other centrifugal. The centripetal influence drives him into a cohesion with his fellow Jews so as to live with them in a social, economic and cultural community. The centrifugal tends to weaken these ties and lead him to embark upon a career of more or less complete individuality. The influences of these two forces are very largely involuntary as far as he is concerned, and vary according to the country in which he finds himself. Roughly speaking, the Jew is found in compact communities in a large part of Eastern Europe, viz., the Balkan countries, Poland, Galicia and parts of Hungary and Russia. This is due partly to compulsion exercised upon the Jew compelling him to live within the Ghetto, partly also to the survival of the vilayet system of the Ottoman Turk, under which the government was carried on through religious and cultural groups, each exercising a certain autonomy.

In western countries such as France, Great Britain, Italy and the United States the law does not attempt to identify the individual with the group. In Germany and Austria

tremendous disadvantage in war periods. I maintain that any extreme cultural separation of the Jew, such as we know it in some parts of Europe, is a direct hindrance to his progress and to his economic and social welfare. He cannot take an interest in state matters or become widely useful economically unless he is encouraged to have a wide contact with the life of the country in which he resides.

On the other hand, if these Jewish communities are aided toward progressive development they may yet justify their existence. The war has disclosed and intensified the desire of all ethnic minorities to preserve their cultural identity. This phenomenon has been mentioned by Lord Bryce and was referred to also in the memorial presented to the Peace Conference by representatives of the American Jewish Congress. To some degree it was the cause of the war; its recognition was certainly one of the ruling principles of the Peace Conference. It is a force to be reckoned with for the future, and if not carried to excess it may be made the source of much good to the Jew.

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*Address delivered before the Harlem Forum.

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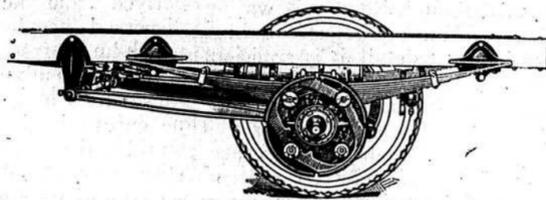
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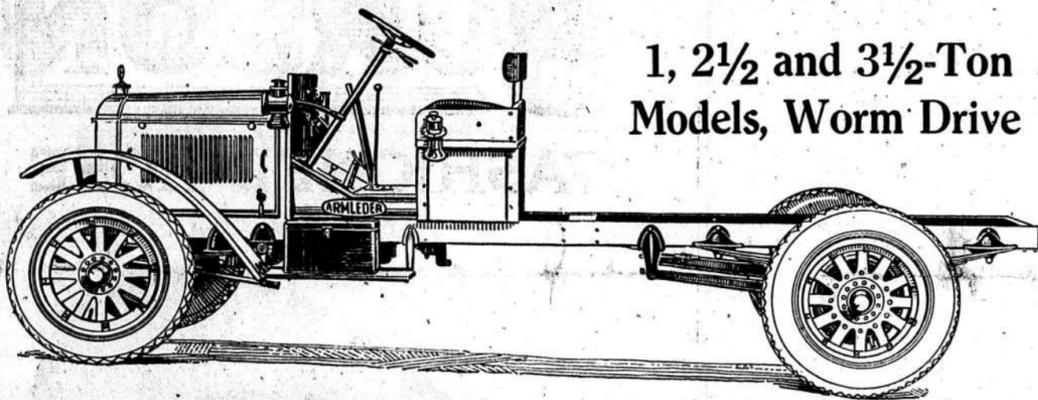
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icanization. It is not required nor wanted in the other liberal countries of the world. On the contrary, the man who endeavors to disguise his ancestry and his religion in a free country sells his own soul. He will be distrusted by the very men he would wish to flatter. "To thine own self be true."

There is an opinion growing among advanced thinkers that the movement toward uniformity has gone too far. What we want is not uniformity, but harmony among the different elements which make up the nation. Each has something to contribute. The Jew is known not only for his aptitude for commerce and finance, but for his love of scholarship and his talents in music and the dramatic arts. He is entering upon many new productive handicrafts and has made a beginning in the movement back to the soil. The Jew must also acknowledge the great benefits which he derives from his environment. Let him rejoice in the excellencies of Christian civilization as the fruit of the Jewish foundation. Did not the Pilgrim Fathers, whose tercentenary we are celebrating, bring with them

the Jewish Bible? I confess I feel very much at home in certain Christian churches because I recognize Jewish origins. I find much there which ministers to a Jewish conscience. This is not inconsistent with loyal Jewish consciousness. Many of my Christian brethren have expressed similar sentiments in attendance upon the synagogue.

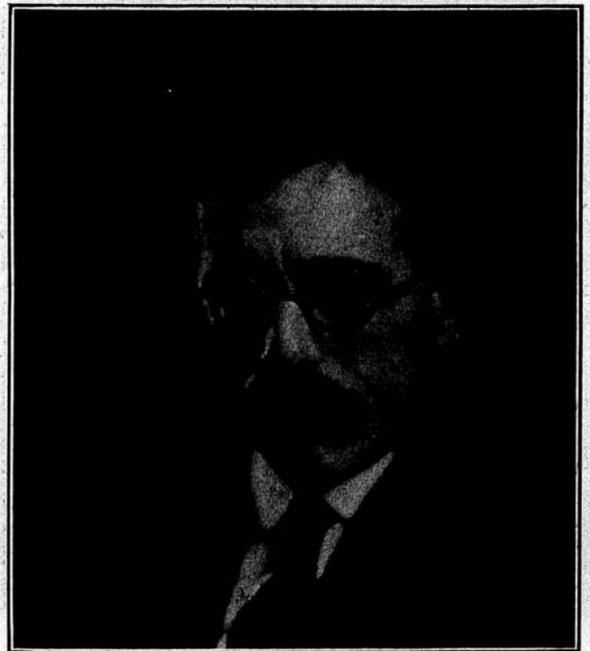
The role of the Jew is to reconsecrate himself to his mission of exemplifying his devotion to justice and brotherhood. Burr Alexander tells us that an inscription on a monument of the Pharaoh Merneptah, about 1200 B. C., reads: "Israel is desolate; its seed is destroyed." Well, Egypt is no more. Greece, Carthage, Rome and the mediaeval empires have passed away. Nations come and go, but ever Israel struggles to realize its traditional ideals. In the words of the prophecy of Isaiah (chapter 40):

All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

A Message to Young Israel Junior

By JOHN SPARGO



Copyright Harris and Ewing.

JOHN SPARGO

The best message that I can send to young men of Jewish ancestry and faith at this time is one which I could send with equal assurance and fitness to young men of Gentile birth and Christian faith. It is to hold fast that which is good and shun that which is evil. In that sentence the Jew and the Christian can find a common ethical bond.

The young American Jew will, if he is wise, hold fast to the essentials of this historic faith of his fathers, and the young American Christian, if he is wise, will hold fast to the essentials of the historic faith of his fathers. Forms and modes of expression may change and fade and die, but the living faith endures. Destructive criticism is easy, but I have never yet known a man, either Jew or Christian, who was not injured and made poorer by the destruction of his faith.

I take it for granted that Young Israel Junior aims at making its members American Jews, and not Jewish Americans. If I were a Jew I should be proud of the fact—proud of the great history of my people, and of its splendid contributions to civilization. But I should be careful to bear in mind

that my highest service as a Jew, and the best demonstration of my love for my people, must of necessity be a profound and undivided loyalty to America. There is not—there cannot be—any conflict between loyalty to the historic faith of the Jewish people and loyalty to this Republic. Let the young American Jew keep this truth ever before him: *To be a good American is the only way to be a good Jew in America.*

Together Christians and Jews laid the foundations of this nation. They shared a common ideal and a common sacrifice. From Valley Forge to Chateau Thierry Christians and Jews have joined their efforts in every crisis in our history. Our conditions are still far from ideal. There are many grave problems to be solved, many wrong things to be made right. We shall right the wrongs and attain the ideal only if, true to the spirit of America, we unite in a common citizenship, Jews and Christians together—not Jewish Americans and Christian Americans, but American Jews and American Christians—aiming at the righteousness by which the nation shall be exalted.

Social Efforts in America for the Assimilation of the Immigrant*

By MRS. WILLIAM D. SPORBORG

Statisticians report that two-thirds of those who comprise the American nation are of foreign birth or with foreign parentage in one or both parents. It is not then a question of mere interest in agencies devoting themselves to the education and assimilation of the immigrant to which we must devote ourselves. Upon the methods and the results of that assimilation depends the vitality of the institutions of our nation and the nation itself.

Long before the vicissitudes of the recent world war brought home the necessity of unifying standards of the citizenship and Americanism lest unassimilated aliens become an actual menace, there were forces at work befriending, educating and aiding the immigrant and directing efforts toward making that immigrant an asset to himself and to this country. Notably amongst those was our own National Council of Jewish Women. But, alas! these instruments were all too few; they were set into motion too late and they lacked co-ordination and a centralized impetus. The results were not sufficiently far-reaching nor the efforts universal enough to bring about a unified consequence.

Prior to the United States entering into the recent war, and certainly after her participation in it, the dangers lurking in the unsolved problem of a deficient, incomplete and half-hearted assimilation of its foreign-born population aroused the interest and concern of individuals, organizations and agencies throughout the country. While the war drove home this lesson it brought us at the same time face to face with the splendid record of the many foreign-born men who had caught the vision of what America stood for and who had enlisted in our army and navy and had espoused our cause. Large and small communities throughout the length and breadth of this great land whose honor rolls carry the names of foreign-born men testify to this record. The valor, the morale of this group, as exemplified in Colonel Whittlesy's Lost Battalion, composed in large extent of Russian Jewish immigrants; the supreme sacrifice of many of the foreign-born soldiers and sailors whose graves are marked with the Stars and Stripes and whose names bear the gold star on our honor rolls—all this has aroused every agency in the nation, patriotic, religious, educational, philanthropic, civic and industrial, to the possibility as well as the necessity of a 100 per cent. Americanism for every man and woman within the country.

In May, 1919, in answer to calls sent to Washington pleading readiness to work for Americanization and asking how to go about it, an Americanization conference was held in Washington under the Americanization Division, Bureau of Education, Department of the Interior.

*Paper read at the Triennial Convention of the Council of Jewish Women in Denver and presented by request at the meeting of the New York Section on December 21.

People from all over our great country attended the meeting. Believing that centralized effort in directing disorganized work would develop and strengthen the motive machine and unify responsibility the Americanization Division divided the country into ten districts, placing a regional director from its office in charge of Americanization work in each group of four or five States. These directors were after a survey to organize official State committees, etc. A year later, when it was fondly hoped that the godfathers and godmothers would be happily summoned back to Washington to celebrate the anniversary of the birth of this welcome child, alas, before it had even outgrown its growing pains we find the undertaker called instead. Just what the undertaker has undertaken we have not been able to ascertain.

There are 2,500 cities in the United States having what may be termed a distinct alien problem. Today in practically every organized community in the country there is some sort of Americanization program.

Twenty-four and nine-tenths per cent. of the 1,522,000 men examined in the draft army, statistics show, were unable to read an American newspaper or write a letter. Think of it, women, 25 per cent.—one-quarter of the men in the draft army.

Over 5,000,000 immigrants have reached the shores of the United States between 1911 and 1917. Obviously the very first formal step after the friendly welcome is to teach the immigrant the English language, so that every man will understand his neighbor. A quick mastery of the common language of the country not only makes for earlier and more helpful understanding of our institutions but is of direct and immediate economic value to the immigrant. Pending and understanding knowledge of the English language the Immigrant Publication Society, of which John Foster Carr is director, makes it possible for the immigrant to be furnished with information concerning our laws and customs and history in languages which are understood. The libraries of the country have proven big factors in spreading the doctrine of Americanization. Cleveland Public Library has a very notable collection of foreign language books and aims to provide books for every foreign-born resident of the city. Each language collection is centralized at the branch library, where its use is greatest. Ten languages were represented in their centralization points; twelve languages were administered through the foreign division of the main library. Each branch library has assistants who speak the language of the neighborhood. In April 1919, 24 nationalities were represented in a "homeland exhibit" of the library's patrons. Fifteen hundred men attended citizenship classes conducted by the Cleveland Americanization Committee in 1919 in the branch libraries of the city, and the Federal examiners gave those who were ready their examinations at the libraries, thus effecting a great saving in time and convenience and putting the candidates so much more at their ease that they were able to appear to better advantage.

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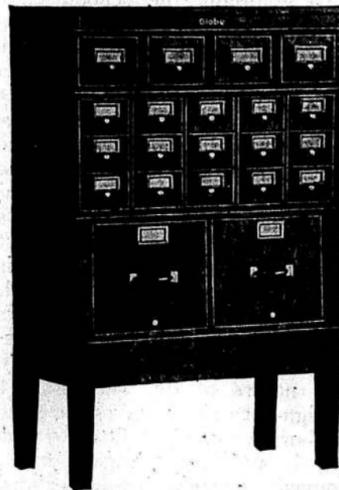
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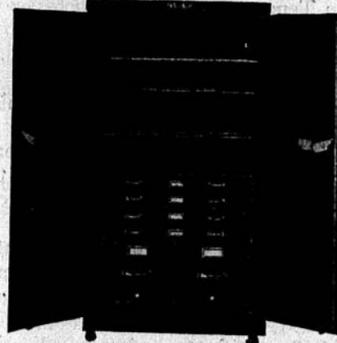
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active and most constructive municipal agencies functioning in the country. Through its suggestion and appeal the Cleveland Federation of Women's Clubs accepted into its membership organizations of foreign-born women.

Significant of the efforts of the schools of the country are the facts that the school year of 1915 opened with 38 communities pledging their school systems comprising hundreds of classes to the spreading of the doctrine of Americanism and the school year of 1919 closed with 2,240 communities representing many thousands of classes. We all know of the little village in Palestine thousands of years old, where, we are told, Jonah was born—Jonah, the first municipal reformer who proclaimed the destruction of a certain ancient city, and then complained to the Lord because his prophecy was not fulfilled, whereupon the Lord answered by asking if He should not save this city in which there were so many children. The children saved Nineveh, for the time being at least. And whatever our national doubts and difficulties may be, it is the children, properly guided, who in the last analysis will be our salvation.

Philosophers of all times have told us that without education there can be no hope of a lasting nation. As earnestly have real thinkers told us that religion plus education is needed for the highest type of citizenship. It is an accepted theory that as a man becomes a better Jew, a better Protestant or a better Catholic, he becomes a better American. And in this connection should we women of the council ponder and take stock of our work. Have we sufficiently stressed the religious end in our immigrant aid and Americanization efforts? Are we consciously making our Jewish immigrants feel that becoming good American citizens is not incompatible with the faith of their fathers? Are we consistently tying up the service of our sections throughout the country with indications of our respect for the traditions and laws of our people? Are the missionaries, the proselyting efforts alone responsible for the large amount of apostasy amongst Jews in this country? Do we Jews not share in this responsibility by our passive and our negative attitude? In the bewilderment of the Jewish immigrant gradually throwing off the traditions of his old home, old customs and old country, he needs the gentle encouragement of the American Jew to make secure and consistent his old-time-faith.

How has the industrial world reacted to the acknowledged necessity of assimilation and Americanizing its workers? Statistics acquaint us with the significant fact that no large industrial plant in the United States of America today could keep its doors open for 15 minutes without the labor of the foreign-born. The very foundations of economics and prosperity in our country literally lies in the hands of the foreign-born. It is the story of Babel reversed. When on the plains of Shinar men attempted to build such a sky-reaching structure as many of our big cities now support in considerable numbers, their labors were halted by a sudden confusion of tongues. Today in the United States people of practically all the languages of the earth (at least thirty, besides numerous dialects are spoken) have come together, and are, though without co-ordinate purposes, again building skyward. America has by its spell gathered them from all the divided parts of the earth and is trying to bring them into one language and one purpose. In every large community, and in many small ones, we learn that employers are directly engaged in the education of their employees. Detroit is a telling illustration

of similar programs throughout the country. Detroit had a campaign for its night schools conducted in co-operation with the Detroit Board of Commerce and Board of Education. In September, 1915, the Board of Commerce, as the first step, sent a letter to every industry employing over 100 men requesting co-operation in urging all non-English speaking workmen in Detroit to register at the evening schools on a given date. One firm made night school attendance compulsory for its non-English speaking workmen.

The City Recreation Commission, libraries, health board, social agencies, clubs, magazines, moving pictures—all co-operated, with the result that there was an increase of 153 per cent. in registration in night schools, an increased feeling of responsibility on the part of employers, a reinforcement of industrial peace, a better basis for industrial adjustment and an invigorated understanding of the whole question of American citizenship throughout the city and State. And so incidentally we heed the echo of the message of Theodore Roosevelt when in 1918 he said: "Let's exactly reverse the policy; let's hereafter treat each immigrant not merely as a labor unit but as the possible father of the American citizens with whom our children and children's children are to inherit this land."

So gradually the school, church and factory have continued their process for many years—the child was getting in touch with America and her institutions through the schools; the father, older brother and sister through industrial contacts. Only comparatively recently have we felt the importance of reaching the mother in the home so that she might not only keep pace with the family as a unit but that she might be fitted for her own citizenship. Special classes have been organized for her; where necessary the classes have been taken into her home. The very nature of this service to her foreign-born sister makes the American-born woman best fitted to undertake it, and we find many national women's organizations specializing in this work for the foreign-born mother. For a detailed account of the fine program of work of the National Council of Jewish Women, I commend you to the report of the national chairman of Immigrant Aid and Americanization. Among the other national women's organizations earnestly working in this field are the Y. W. C. A., the Daughters of American Revolution, the Women's Christian Temperance Union and Missionaries, the National League of Women's Service and the General Federation of Women's Clubs.

And now we consider the thing toward which all the influence of school, church and factory and home have tended—namely, that of the state. The actual acquisition of citizenship should crown all efforts to assimilate the foreigner. The annual report of the Commissioner of Naturalization for the year ending June 30, 1919, informs us that in 1908 25,963 certificates of naturalization were granted and 3,330 denied, as contrasted in 1919 with 89,023 granted and 13,119 denied. Would that both the preparation for and the ceremonial of naturalization were more impressive, more consecrated. Would that it were analogous with the ceremonial of the youth of Athens who entered upon his citizenship with the great Athenian oath. Would that it were so sacred that economic and political expediency were secondary to self-dedication to the nation.

There is much, very much, for us still to be concerned about. Naturalization of the foreign-born living here for many years should be assiduously urged—I almost used the word "compelled"—for if I had any

influence with the legislative body, any man or woman, be they Celt or Teuton, Caucasian or Mongolian, Jew or Gentile, who lived in this country for more than five years, who accepted its opportunities and enjoyed the advantages of its protecting institutions without declaring intention of becoming an American citizen would be sent back to the country from whence they came.

Americanization never has been and never can be a mechanical process. We can not make a finished product of real Americanism by throwing sundry and numerous nationalities into a great melting pot and lifting them out, mechanically swearing by the Constitution or a labor union. Nor will the forcing of the American flag into the hand of the foreign-born, with the mandate to wave it enthusiastically, make a genuine American citizen. Precept, of course, will do much—but example—example that will stimulate an earnest desire for a practical identification of his interests with those of the nation and the people, that is the most direct and the surest road to assimilation. If we native-born Americans ourselves show less than full veneration for and devotion to our institutions; if we are careless in our expressions of loyalty to our government as it is constituted; if we native-born are not zealous of the heritage that has come to us, can we expect more of the foreigner? Woodrow Wilson made a forceful argument when he said: "So my interest in this movement is as much an interest in ourselves as in those whom we are trying to Americanize, because if we are genuine Americans they cannot avoid the infection; whereas, if we are not genuine Americans these institutions and understand the opportunities offered them they will of their own volition seek to become American citizens."

We women of the council have a great double heritage. As Jewish women we belong to that race which pointed the way of righteousness to us, there will be nothing to infect them with, and no amount of teaching, no amount of exposition of the Constitution, no amount of dwelling upon the idea of liberty and justice will accomplish the object we have in view unless we ourselves illustrate the idea of justice and liberty."

Just as truly has it been said that there can be no Americanization from the top down or in the mass. It will not come from the court that grants a citizenship certificate, nor from the speakers that talk patriotism, nor from the patriotic society that prints platitudes. It will come from basic conditions being right; it will live as we shorten the distance between the constitution and the shop; it will be believed as we square every act with every utterance in public print. If this is our conviction, then we members of the Council of Jewish Women at this convention should rededicate ourselves with renewed enthusiasm to our splendid work for the immigrants, who are our wards, assured that when they know first hand what our ideals and our institutions stand for; when they feel the benefit all the peoples of the earth. As American women we belong to that nation which pointed the way of right ideals to all the nations of the earth. Conscious of this great heritage but ever mindful that a heritage is only precious as we add to it, let us vitalize our work for the immigrant, so that in the far-off day when America's mission shall have been wrought we Jewish women of the twentieth century shall have had our telling share in helping realize the dream Alfred Noyes had when he witnessed the great parade of nations in New York:

"Over this continent, wholly united, They that were foemen in Europe are plighted;

Here in a league that our blindness and pride Doubted and flouted and mocked and denied, Dawns the republic, laughing, gigantic, Europe united beyond the Atlantic. That is America, speaking one tongue, Acting her epics before they are sung, Driving her rails from the palms to the snow, Through States that are greater than emperors know."

INFLUENCE OF THE JEWS IN THE DEVELOPMENT OF CALIFORNIA.

Speaking of the development of California and the various elements taking part in it, the late Hubert Howe Bancroft said that the Hebrew was not without his influence in the State, where he remained true to his traditional pursuits. He adds: "This may be accounted for on the ground that for centuries past—in fact, since the destruction of their nationality—almost every other ave-

nue but commerce was denied them by statutory provisions of the nations among whom they had found residence. But this commercial character of the Hebrew has become so recognized an element in the social and industrial development of a country that the early entrance of the Hebrews in California must have been considered as one of the sure indications of the country's excellence and future prosperity. Those who found their way to the coast were sober, industrious, abstemious, for the most part of good family, and hence educated. They were as liberal in their religious sentiments as in the methods of their business, hence they easily became prosperous, met with prompt and ready recognition, found many Gentile doors opened to them, and secured for themselves the consideration of their fellow emigrants. They shunned politics, without refusing to serve the people. Some held public office; the greatest number were content with pursuing their vocations and assisting in the promotion of peace and the enforcement of the law. As a direct result the Hebrew communities of California are among the most prosperous of any in the world.

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